Coordinadores:
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# SOCIAL INCLUSION IN CULTURAL PARTICIPATION: A SYSTEMATIC REVIEW

On the way to equality: culture as a tool for social inclusion and labour integration

ISA Culture
Intellectually and Socially Accessible

European Commission
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UNIVERSIDAD DE BURGOS

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UNIVERSIDAD DE BURGOS
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## Introduction

## ISA CULTURE: Towards Equality - Culture as a Tool for Social Inclusion and Labor Integration

The systematic review conducted for the ISA CULTURE project aims to address the issue of exclusion in cultural access, particularly for intellectually and/or socially vulnerable groups. Embedded within the scope of the project (2022-2-PT02-KA220-YOU-000094042), the project strives to contribute to social inclusion and active participation. The overarching goals encompass diagnosing exclusion factors in cultural access, reflecting on diverse models of inclusion for those in vulnerable and excluded situations, understanding the role of culture in identity restructuring and autonomy, and identifying best practices in intellectual and social accessibility.

*Specific Objectives*

A notable aspect among the specific objectives is the formation of a "pilot group" comprising socially and/or intellectually disadvantaged youth. These individuals will be empowered in the realms of heritage and culture to assume roles as guides, with ongoing monitoring to establish practices as replicable models.

*Tangible Outcomes*

The project aims to develop a tested program for capacitating ISA youth, along with an ISA Accessibility Best Practices Plan. Additionally, a brochure summarizing the project, including its title, participating entities, context, objectives, activities, results, and testimonials, will be produced. Audiovisual records collected during the project, such as photographs and videos, will complement these materials.

*Intangible Results*

The project focuses on enhancing the participants' skill development, particularly in the thematic areas of cultural access and the framework of the 8 key competencies for lifelong learning. This will foster their inclusion and participation. Participants will also gain cultural and heritage-related knowledge, enabling them to serve as "guides" for their peers. Furthermore, the project aspires to stimulate an international scientific debate on cultural accessibility and its role in and through culture. This discourse aims to raise awareness and position these issues on the agendas of technical, political, and societal discussions. It is crucial to note that whenever cultural inclusion is mentioned, the patrimonial dimension with cultural enjoyment is inherently incorporated.

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## Purpose of the review

Conducting a systematic review in the realm of the ISA CULTURE project is paramount due to its multifaceted objectives focused on promoting intellectual and social accessibility in cultural contexts. A systematic review serves as an indispensable tool for synthesizing existing knowledge, critically evaluating diverse perspectives, and identifying gaps in the literature pertaining to cultural inclusion for intellectually and socially vulnerable groups. By systematically reviewing relevant studies and practices, this approach ensures a rigorous examination of the factors influencing cultural access, the effectiveness of different inclusion models, and the transformative role of culture in identity restructuring and autonomy. Moreover, it facilitates the identification and dissemination of best practices, laying the foundation for evidence-based interventions. In a rapidly evolving field where cultural inclusivity is a pressing societal concern, a systematic review not only consolidates current understanding but also provides a strategic roadmap for future research and initiatives, fostering a more equitable and inclusive cultural landscape.

Social inclusion is a complex concept that refers to the full and effective participation of all citizens in the social, economic, cultural, and political life of a society. In the context of culture, social inclusion refers to the right of all citizens to access and participate in cultural life, regardless of their social, economic, cultural, or personal background.

However, there are numerous barriers that prevent social inclusion in cultural access. These barriers can be physical, social, or intellectual. Physical barriers include, for example, the lack of architectural accessibility or public transportation. Social barriers include, for example, discrimination on the basis of race, gender, ethnicity, social or economic status. Intellectual barriers include, for example, the lack of knowledge of culture or the lack of language skills.

Data provided by Eurostat for 2020 highlight the magnitude of the problem of social exclusion in cultural access. Specifically, it is estimated that:

- 21.5% of the EU's total population and 25.1% of young people aged 15-29 were at risk of poverty and/or social exclusion.
- The employment rate for people with disabilities (20-64 years old) is 50.8%, compared to 75% for people without disabilities.
- 28.4% of people with disabilities in the EU are at risk of poverty or social exclusion, compared to 17.8% of the general population.

In the specific context of culture, the literature points out that numerous individuals with disabilities face barriers that impede their unrestricted engagement in the cultural fabric of the nation, primarily stemming from inadequate accessibility conditions.

Consequently, they find themselves excluded from our audience, are not integrated as colleagues or collaborators, and may not even contemplate the prospect of pursuing an artistic career. In instances where they do harbor such aspirations, they often encounter challenges in securing programming opportunities

Therefore, it is clear that social exclusion in cultural access is a major problem that affects a large number of citizens in Europe. A systematic review on this topic could be a valuable tool to better understand the causes and consequences of social exclusion in cultural access, as well as to identify good practices that can help promote social inclusion in this area.

Specifically, a systematic review on social inclusion in cultural access could address the following issues:

- Characteristics of groups at risk of social exclusion in cultural access. Who are the people who are at risk of social exclusion in cultural access? What are their sociodemographic, economic, and cultural characteristics?
- Factors that contribute to social exclusion in cultural access. What are the physical, social, and intellectual barriers that prevent social inclusion in cultural access?
- Consequences of social exclusion in cultural access. What impact does social exclusion in cultural access have on people's lives?
- Good practices for promoting social inclusion in cultural access. What measures have been taken to promote social inclusion in cultural access? What have been their results?

The information obtained from a systematic review on social inclusion in cultural access could be used to inform the planning and implementation of policies and programs that promote social inclusion in this area, how this project aims.

## Method

A systematized bibliographic review is specific and precise to obtain concrete answers to broad questions in the empirical field (González, Muñoz, & Aparicio, 2011). Therefore, it is a useful methodological option to try to understand the social, psychological and health implications of being a migrant woman, as well as the investigation of educational impressions and their accompaniment.

The functionality of this style of review and its rise in recent decades has led to the imposition of quality standards that ensure the replication and verification of results and conclusions, consolidating the interest of journals in demanding an editorial process that

complies with these criteria, which today are assumed as the cornerstone of knowledge and scientific dissemination (Verano, 2015).

The QUOROM (Quality of Reporting of Meta-analyses) declaration in 1999 acted as a precursor to a structured checklist of 18 items for the structuring of meta-analysis studies (Urrútia & Bonfill, 2010), involving the most sophisticated degree of analysis of results (Sabirón, 2006).

The aspirations of this work have an academic and formative basis, but they do not lose sight of the criteria that have been refined from QUOROM for a rigorous analysis of the primary original studies, which facilitate the identification of the most vulnerable areas of study (generating prospective research) and consolidating the validity of the conclusions of the individual studies (Ferreira, Urrutia & Alonso-Coello, 2011). The QUOROM update has been carried out by the PRISMA group (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) and has been establishing quality parameters that have been standardized in the main scientific institutions of the Western world (González, Muñoz & Aparicio, 2011); therefore, the table tries to outline the way in which this work takes into account the main items of the PRISMA statement for the systematic review (Moher et al., 2010).

Table 1. Outline of attention to the item sections of the PRISMA statement (Moher et al., 2010).

| | |
|---|---|
| Title, & summary | It is identified that it is a systematized review and the core items of the systematic review structure are included. |
| Abstract | The abstract summarizes the essential information of the narrative review, objectives, method, descriptors, main results and conclusions |
| Introduction & objetive | The objective and the introduction are pertinent to the general approach of the research, being consistent with the selection of articles that will be presented: participants, interventions, comparisons, outcomes, and study design (PICOS). |
| Methods | The method section explains the methodological relevance of the work, the review protocol and registration of the articles, as well as the eligibility criteria (with definition of descriptors). A search is carried out in databases institutionalized by FECYT (Scopus and Web Of Science) and the search results are synthesized. |
| Results | The selection of studies is presented, considering the flow chart. The selected articles have quality indicators to be assigned to the selected databases. The results are presented categorized according to their nuclei of interest, to facilitate their analysis. All the reviews of the selected articles are presented. |
| Discusion | A summary of the main evidence for each category is made, contrasting with the main known lines of knowledge. The main areas of uncertainty are identified, outlining a prospective and conclusions of pragmatic eminence. Each discussion implies a conclusion with the main ideas. |
| Funding | This systematic review is an early product of the project 2022-2-PT02-KA220-YOU-000094042 - ISA culture: intellectually and socially accessible -, funded by European Commission`s Erasmus + Programme. |

In this sense, the methodological relevance for carrying out a secondary research study is highlighted, with clear search criteria to act effectively on the avalanche of information in the field of health and social sciences -'infoxication'- (Aguilera, 2014). The study is of interest as a cornerstone to consider the key lines for the optimization of study plans, from

its definition as a way to evaluate and interpret all the relevant available research regarding a particular research question, in a thematic area or phenomenon. (Kitchenham, 2004).
This study carries out an exhaustive analysis of reliable sources that have worked on migrating women and have an unappealable scientific nature, due to their publication in prestigious journals indexed in Web of Science and Scopus.

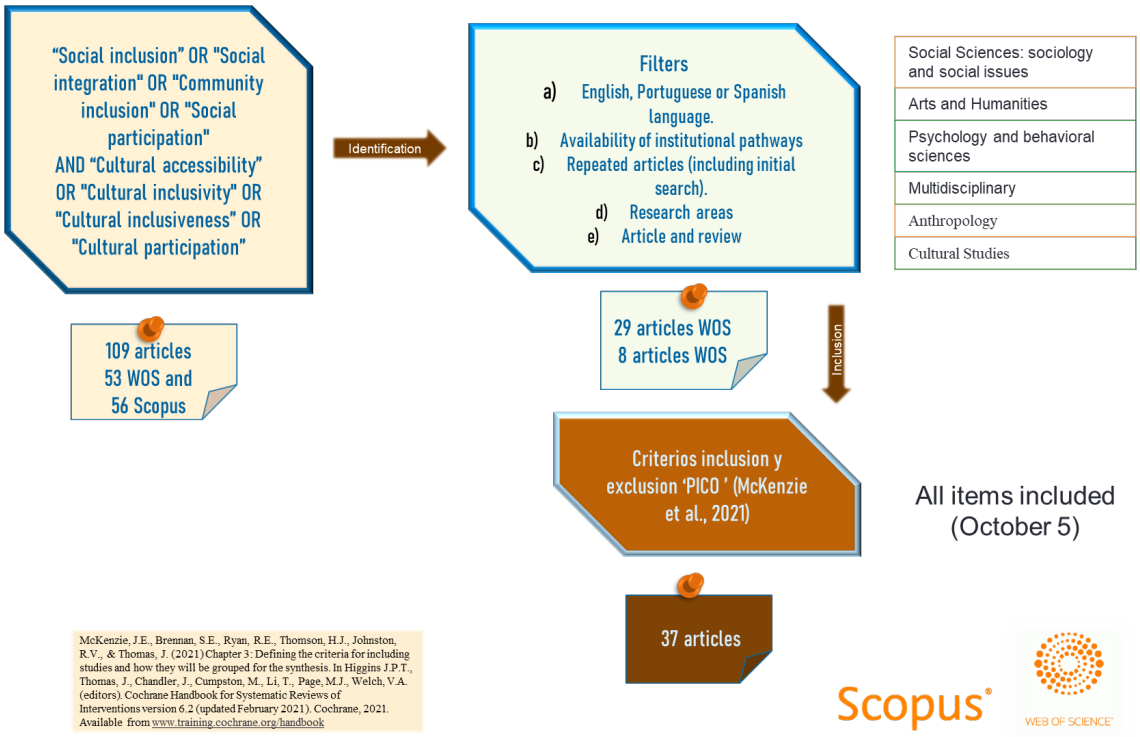
## Search procedure y data collection process

The search and compilation of the articles was carried out in October 2023 using the Web Of Science and Scopus databases, as a result of the previous agreements to narrow the search. Agreement was reached to perform three parallel searches in both databases.

*"Social inclusion" OR "Social integration" OR "Community inclusion" OR "Social participation"*
*AND "Cultural accessibility" OR "Cultural inclusivity" OR "Cultural inclusiveness" OR "Cultural participation"*

According to the protocol for the control of biases in the systematized review (Higgins & Thomas, 2022), the application of the inclusion and exclusion criteria on the articles is agreed between three reviewers.
The refined search criteria for this systematic review encompass specific filters to optimize the relevance of gathered information. Articles in English, Portuguese, or Spanish languages have been prioritized to align with the linguistic focus of the ISA CULTURE project, ensuring accessibility and relevance for the intended audience. Additionally, the consideration of institutional pathways' availability is crucial to filter out studies lacking practical applications or established frameworks, enhancing the real-world applicability of insights.

Exclusion of repeated articles, including those identified in the initial search, avoids redundancy and maintains focus on unique contributions. The defined research areas—Social Sciences (sociology and social issues), Arts and Humanities, Psychology and behavioral sciences, Multidisciplinary, Anthropology, and Cultural Studies—function as targeted filters. These areas ensure that selected studies closely align with the thematic objectives of the ISA CULTURE project, promoting a nuanced understanding of cultural inclusion for intellectually and socially vulnerable groups. Limiting the search to articles and reviews strikes a balance between in-depth analyses and broader insights, fostering a comprehensive systematic review aligned with the multidisciplinary nature of the project. These filters collectively contribute to a more precise and relevant selection of literature, enriching the quality and applicability of the systematic review's findings.

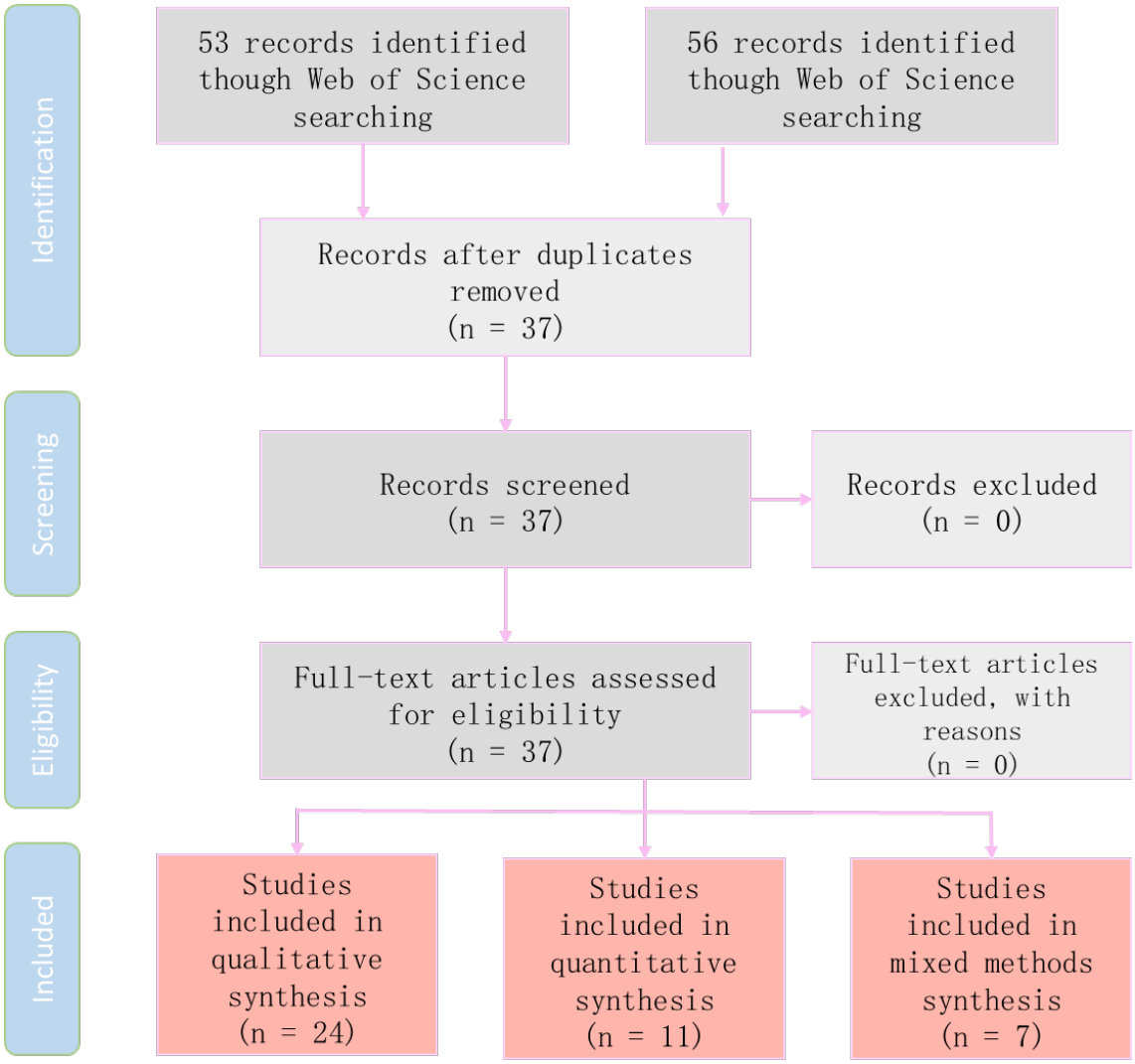



The systematic review began with an extensive exploration of Web of Science and Scopus, resulting in the identification of a total of 109 records. To ensure precision and avoid redundancy, duplicates were diligently pinpointed and subsequently removed. This meticulous process yielded a refined collection of 37 unique records, which became the focal point for the subsequent phases of the review.

During the eligibility phase, each of the 37 records underwent a thorough screening process to evaluate their alignment with the pre-established inclusion criteria. Notably, every single record successfully passed this stage. This outcome underscores the nature of the screening process and attests to the relevance of the identified studies to the overarching research objectives of the ISA CULTURE project.

Advancing to the next step, the full-text articles of the 37 records were subjected to a detailed assessment of eligibility. No articles were excluded during this phase, with all 37 meeting the predefined criteria.

Out of the 37 articles, 24 were recognized as suitable for inclusion in the qualitative synthesis, emphasizing their substantial qualitative contributions to the study. Simultaneously, 11 studies were integrated into the quantitative synthesis, showcasing their pertinence to the project's quantitative aspects. Additionally, 7 studies were identified for inclusion in the mixed methods synthesis, highlighting their distinctive role in blending qualitative and quantitative insights. This comprehensive and meticulous approach has resulted in a final selection of 37 studies, poised to enrich the ISA CULTURE project with valuable insights across qualitative, quantitative, and mixed methods syntheses.




## Results

The 37 selected articles have been categorized into five analysis categories: (1) Access to culture for people with disabilities; (2) Cultural policies and participation (barriers and enablers); (3) Health and/or well-being and cultural participation; (4) Cultural diversity and participation; and (5) Access to culture for all.

Table 2. Categories of analysis for the selected bibliography.

| Category | Definition |
|---|---|
| Health and/or well-being and cultural participation | The ways in which cultural participation can affect health and well-being, both physically and mentally. |
| Access to culture for all | The principle that all people should have equal opportunities to participate in culture |
| Access to culture for people with disabilities | The factors that affect the ability of people with disabilities to participate in culture, including both barriers and enablers. |
| Cultural policies and participation (barriers and enablers) | The ways in which cultural policies can affect the participation of people in culture, including both barriers and enablers |
| Cultural diversity and participation | The ways in which cultural participation can help people learn about and appreciate different cultures. |

The 37 readings, organized by their analysis category, are as follows:

Table 3. Selected articles sorted by categories and their identification code.

| Health and/or well-being and cultural participation | |
|---|---|
| ***S6*** | Giovanis, E. (2021). Participation in socio-cultural activities and subjective well-being of natives and migrants: Evidence from Germany and the UK. *International Review of Economics*, 68(4), 423-463. https://doi.org/10.1007/s12232-021-00377-x |
| ***S8*** | Reyes-Martínez, J., Takeuchi, D., Martínez-Martínez, O. A., & Lombe, M. (2021). The role of cultural participation on subjective well-being in Mexico. *Applied Research in Quality of Life*, 16(3), 1321–1341. https://doi.org/10.1007/s11482-020-09811-8 |
| ***S9*** | Løkken, B.I., Merom, D., Sund, E.R., Krokstad S, & Rangul, V. (2021) Association of engagement in cultural activities with cause-specific mortality determined through an eight-year follow up: The HUNT Study, Norway. *PLoS ONE 16*(3), Article e0248332. https://doi.org/10.1371/journal.pone.0248332 |
| ***S14*** | Nappo, N.; Fiorillo, D. (2020). Volunteering and self-perceived individual health Cross-country evidence from nine European Countries. *International Journal of Social Economics, 47*(3), 285-314. https://doi.org/10.1108/IJSE-11-2017-0548 |
| ***S18*** | Bernardo, L. D., & Carvalho, C. R. A. D. (2020). The role of cultural engagement for older adults: an integrative review of scientific literature. *Revista Brasileira de Geriatria e Gerontologia, 23*. https://doi.org/10.1590/1981-22562020023.190141 |
| ***S19*** | Agovino, M., Crociata, A., Quaglione, D., Sacco, P., & Sarra, A. (2017). Good taste tastes good. Cultural capital as a determinant of organic food purchase by Italian consumers: Evidence and policy implications. *Ecological Economics*, *141*, 66-75. https://doi.org/10.1016/j.ecolecon.2017.05.029 |
| ***S22*** | O'Brien, G. T. (2017). Small and slow is beautiful: well-being, 'socially connective retail'and the independent bookshop. *Social & Cultural Geography*, *18*(4), 573-595. https://doi.org/10.1080/14649365.2016.1199814 |

| | |
|---|---|
| ***S24*** | Currie, C. L., Wild, T. C., Schopflocher, D. P., Laing, L., & Veugelers, P. (2013). Illicit and prescription drug problems among urban Aboriginal adults in Canada: the role of traditional culture in protection and resilience. Social science & medicine (1982), 88, 1–9. https://doi.org/10.1016/j.socscimed.2013.03.032 |
| ***S26*** | Adamsen, C., Manson, S. M., & Jiang, L. (2021). The association of cultural participation and social engagement with self-reported diagnosis of memory problems among American Indian and Alaska Native elders. *Journal of aging and health, 33*(7-8_suppl), 60S-67S. https://doi.org/10.1177/08982643211014971 |
| ***W1*** | Lokken, B.I., Merom, D., Sund, E.R., Krokstad, S. y Rangul, V. (2020). Cultural participation and all-cause mortality, with possible gender differences: an 8-year follow-up in the HUNT Study, Norway. *Journal of Epidemiology and Community Health, 74*(8), 624-630. https://doi.org/10.1136/jech-2019-213313 |
| ***W2*** | Cocozza, S., Sacco, PL, Matarese, G., Maffulli, GD, Maffulli, N., & Tramontano, D. (2020). Participation to Leisure Activities and Well-Being in a Group of Residents of Naples-Italy: The Role of Resilience. *Int. J. Environ. Res. Public Health,* 17:1895. https://doi.org/10.3390/ijerph17061895 |
| ***W3*** | Węziak-Białowolska, D. (2016). Attendance of cultural events and involvement with the arts—impact evaluation on health and well-being from a Swiss household panel survey. *Public Health*, *139*, 161–169. https://doi.org/10.1016/j.puhe.2016.06.028 |
| ***W4*** | Cuypers K, Krokstad S, Lingaas Holmen T, et al. (2012). Patterns of receptive and creative cultural activities and their association with perceived health, anxiety, depression and satisfaction with life among adults: the HUNT study. *Norway Journal of Epidemiology and Community Health, 66*, 698-703. https://doi.org/110.1136/jech.2010.113571 |
| ***W5*** | Giovanis, E., & Akdede, S. H. (2022). Well-being of old natives and immigrants in Europe: does the socio-cultural integration matter?. *International Journal of Happiness and Development*, 7(4), 291-330. https://doi.org/10.1504/IJHD.2022.128020 |
| ***W6*** | Van Campen, C., & Iedema, J. (2007). Are persons with physical disabilities who participate in society healthier and happier? Structural equation modelling of objective participation and subjective well-being. *Quality of Life Research*, *16*(4), 635-645. https://doi.org/10.1007/s11136-006-9147-3 |
| **Access to culture for all** | |
| ***S17*** | Fornasari, F. (2020). Social inclusion and museum. Communities, places, narratives. *European Journal of Creative Practices in Cities and Landscapes*, *3*(2), 159–185. https://doi.org/10.6092/issn.2612-0496/12588 |
| ***S21*** | Gilroy, J., & Emerson, E. (2016). Australian indigenous children with low cognitive ability: family and cultural participation. Research in developmental disabilities, 56, 117-127. https://doi.org/10.1016/j.ridd.2016.05.011 |

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|---|---|
| ***W7*** | Narciso, D., Pádua, L., Adão, T., Peres, E., & Magalhães, L. (2015). Mixar mobile prototype: Visualizing virtually reconstructed ancient structures in situ. *Procedia Computer Science, 64*, 852-861. https://doi.org/10.1016/j.procs.2015.08.638 |
| **Access to culture for people with disabilities** | |
| ***S1*** | Dubiel, M. (2023). National Theatre in My Kitchen: Access to Culture for Blind People in Poland During Covid- 19. *Social Inclusion, 11*(1), 72–81 https://doi.org/10.17645/si.v11i1.5741 |
| ***S2*** | Sabatini, S., Martyr,A., Gamble, L.D., Jones, I.R., Collins, R. ,Matthews, F.E., Knapp, M., Thom, J.M., Henderson, C., Victor, C., & Clare, L. (2023). Are profiles of social, cultural, and economic capital related to living well with dementia? Longitudinal findings from the IDEAL programme. *Social Science & Medicine, 317*. https://doi.org/10.1016/j.socscimed.2022.115603 |
| ***S4*** | Gigerl, M., Sanahuja-Gavaldà, J.M., Petrinska-Labudovikj, R., Moron-Velasco, M., Rojas-Pernia, S., & Tragatschnig, U. (2022). Collaboration between schools and museums for inclusive cultural education: Findings from the INARTdis-project. *Frontiers in Education,* 7. https://doi.org/10.3389/feduc.2022.979260 |
| ***S16*** | Vargas-Pineda D. R. y López-Hernández O. (2020). Experiencias de artistas con discapacidad frente a la promoción de la inclusión social. *Arte, Individuo y Sociedad*, *32*(1), 31-44. https://doi.org/10.5209/aris.60622 |
| **Cultural policies and participation (barriers and enablers)** | |
| ***S3*** | Šubic, N., & Ferri, D. (2023). National disability strategies as rights based cultural policy tools. *International Journal of Cultural Policy, 29*(4), 467-483, https://doi.org/10.1080/10286632.2022.2053960 |
| ***S5*** | Leahy, A., & Ferri, D. (2022). Barriers and Facilitators to Cultural Participation by People with Disabilities: A Narrative Literature Review. *Scandinavian Journal of Disability Research 24*(1), 68–81. https://doi. org/10.16993/sjdr.863 |
| ***S7*** | Theben, A., Aranda, D., Lupiáñez Villanueva, F., & Porcu, F. (2021). Participación y ciudadanía activa de los jóvenes a través de Internet y las redes sociales. Un estudio internacional. *BiD: textos universitaris de biblioteconomia i documentació, núm. 46.* https://dx.doi.org/10.1344/BiD2020.46.02 |
| ***S10*** | Mak, H.W., & Fancourt, D. (2021). Do socio-demographic factors predict children's engagement in arts and culture? Comparisons of in-school and out-of-school participation in the Taking Part Survey. *PloS one*, *16*(2), e0246936.https://doi.org/10.1371/journal.pone.0246936 |
| ***S11*** | Giovanis, E., & Akdede, S. H. (2021). Integration Policies in Spain and Sweden: Do They Matter for Migrants' Economic Integration and Socio-Cultural Participation? *SAGE Open, 11*(4). https://doi.org/10.1177/21582440211054476 |
| ***S15*** | Iñiguez-Berrozpe, T., Elboj-Saso, C., Flecha, A., & Marcaletti, F. (2020). Benefits of Adult Education Participation for Low-Educated Women. *Adult Education Quarterly, 70*(1), 64-88. https://doi.org/10.1177/0741713619870793 |

| | |
|---|---|
| ***S20*** | Hallmann, K., Artime, C. M., Breuer, C., Dallmeyer, S., & Metz, M. (2017). Leisure participation: modelling the decision to engage in sports and culture. *Journal of Cultural Economics*, *41*(4), 467–487. https://www.jstor.org/stable/48698175 |
| ***W8*** | Gohn, M.G. (2019). Teorias sobre a participação social: desafios para a compreensão das desigualdades sociais. *Caderno CrH*, *32*, 63-81. |
| | **Cultural diversity and participation** |
| ***S12*** | McAndrew, S., & Richards, L. (2020). Religiosity, Secular Participation, and Cultural Socialization: A Case Study of the 1933–1942 Urban English Cohort. *Journal for the Scientific Study of Religion*, *59*(2), 247-268. https://doi.org/10.1111/jssr.12649 |
| ***S13*** | Campagna, D., Caperna, G. & Montalto, V. (2020). Does Culture Make a Better Citizen? Exploring the Relationship Between Cultural and Civic Participation in Italy. *Social Indicator Research, 149*, 657–686. https://doi.org/10.1007/s11205-020-02265-3 |
| ***S23*** | Kraaykamp, G., Notten, N., & Bekhuis, H. (2015). Highbrow cultural participation of turks and moroccans in the Netherlands: testing an identification and social network explanation. *Cultural Trends, 24*(4), 286-298. https://doi.org/10.1080/09548963.2015.1088120 |
| ***S25*** | Dillenburger, K., McKerr, L., Jordan, J. A., Devine, P., & Keenan, M. (2015). Creating an inclusive society… How close are we in relation to Autism Spectrum Disorder? A general population survey. *Journal of Applied Research in Intellectual Disabilities*, *28*(4), 330-340. https://doi.org/10.1111/jar.12144 |
| ***S27*** | Tawagi, A. L., & Mak, A. S. (2015). Cultural inclusiveness contributing to international students' intercultural attitudes: Mediating role of intergroup contact variables. *Journal of Community & Applied Social Psychology*, *25*(4), 340-354. https://doi.org/10.1002/casp.2218. |
| ***S28*** | Moghadam, V. M., & Senftova, L. (2005). Measuring women's empowerment: participation and rights in civil, political, social, economic, and cultural domains. *International Social Science Journal*, *57*(184), 389-412. https://doi.org/10.1111/j.1468-2451.2005.00557.x |
| ***S29*** | Banks, P. A. (2010). Black cultural advancement: racial identity and participation in the arts among the black middle class. *Ethnic and racial studies*, *33*(2), 272-289. https://doi.org/10.1080/01419870903121332 |

The reviews encompass a thorough exploration of theoretical assumptions, study design, participant details, variables considered, and reported results. Additionally, a synthesis of the reviews for each category is included, organized into an introduction highlighting convergences and divergences, followed by the classification of emerging analysis categories based on results, conclusions, and reviewer reflexivity. The subsequent section involves discussions dedicated to each identified category, incorporating complementary bibliography for a broader perspective. The final segment offers a succinct conclusion,

emphasizing practical applications gleaned from the reviewed articles. This structured narrative approach ensures a comprehensive and insightful presentation of the literature.

Therefore, below you will find, following the order presented in Table 3, the reviews of the articles. Subsequently, a reflective synthesis on the most relevant ideas from each analysis category is included.

# REVIEWS CATEGORY I: HEALTH AND/OR WELL-BEING AND CULTURAL PARTICIPATION

**S6**

Giovanis, E. (2021). Participation in socio-cultural activities and subjective well-being of natives and migrants: Evidence from Germany and the UK. *International Review of Economics*, 68(4), 423-463. https://doi.org/10.1007/s12232-021-00377-x

**Theoretical assumptions**

The aim of this article is to investigate the relationship between participation in sociocultural activities and subjective well-being (BS) of natives and immigrants in Germany and the United Kingdom.

Socio-cultural activities are expressed or operationalized through attendance at sporting events, art galleries, theater, cinema, classical, jazz or pop music concerts, visits to relatives, visits to restaurants, and visits to museums and historical sites, among others. Depending on the availability of data and the information recorded in the surveys we use, we will consider both active and passive participation.

Measures of SWB include life satisfaction, happiness, and the 12-item General Health Questionnaire (GHQ-12).

We take a Bourdieu-based approach to investigating social inequalities, between native-born and immigrant, in perceptions of BS.

In particular, Bourdieu distinguishes between three forms of capital that determine people's social position: economic, social, and cultural capital (Bourdieu, 1984, 1986)

References:

Bourdieu P (1984) *Distinción. Una crítica social del juicio del gusto*. Routledge

Bourdieu, P. (1986) Las formas del capital. En Richardson, J. (Ed.). *Manual de teoría e investigación para la sociología de la educación*. Madera verde

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| *Design* | Hypothesis:<br>H1 - Participation in socio-cultural activities improves the social well-being of both natives and immigrants.<br>H2 - Due to participation in socio-cultural activities, the level of SWB gap between natives and all generations of immigrants explored will be reduced.<br>H3 - Dependiendo del contexto socioeconómico y político del país anfitrión, la brecha BS debida a la participación sociocultural entre los nativos y los inmigrantes de 2,5 o segunda generación puede |

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| | ser baja o insignificante.<br>H4 - Following the H3 hypothesis, the levels of BS gap due to sociocultural participation between native-born, 2.5 and second-generation immigrants will be lower compared to the BS gap between native-born and first-generation immigrants.<br>They apply panel data models to explore and compare the impact of participation in sociocultural activities on subjective well-being among immigrants and first-generation natives.<br>Measures of SWB include life satisfaction, happiness, and the 12-item General Health Questionnaire (GHQ-12).<br>The empirical analysis is based on data derived from the German Socioeconomic Panel Survey (GSOEP) during the period 1984-2017 and the UK Longitudinal Household Study (UKHLS) covering the period 2010-2013 |
| *Participants* | Natives and immigrants in Germany and the United Kingdom.<br>Nearly 68 percent of the sample in the GSOEP are native-born, 15 percent are first-generation immigrants, 11 percent are second-generation immigrants, while nearly 6 percent are 2.5-generation immigrants. |
| *Variables* | Attend (passive participation) go out for meals; Visiting family and relatives; Watching TV; Using a personal computer; attending sporting events; Attend classical music, theatre or opera performances; Attend film, jazz, or pop concerts; Attending religious activities<br>Do (Active Participation) Gardening; Repairing vehicles-equipment; Playing sports; Make art; Voluntary work; Member of a political party; and/or local community organization<br>Do (Active Participation) Art Activities Frefrequency; Sports Frequency<br>Attend (passive participation) Art Events Frefrequency; Visits to Museums and Historical Sites<br>Doing (Active Participation) Arts & Sports<br>Attend (passive participation) Arts & Heritage age. |

| Results |
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| We found no differences in BS between natives and 2.5th generation immigrants in Germany, while second-generation immigrants report on average higher levels of BS than natives. On the other hand, all generations of immigrants we explored in the UK have lower levels of BS, while participation in socio-cultural activities improves the BS of both natives and immigrants. |
| **Conclusions** |
| The findings show that immigrants' BS improves with participation in sociocultural activities. In addition, they suggest that sociocultural participation reduces the BS gap between natives and immigrants, indicating that sociocultural integration may be an alternative policy for creating inclusive, safe, and happier communities. |

**S8**

Reyes-Martínez, J., Takeuchi, D., Martínez-Martínez, O. A., & Lombe, M. (2021). The role of cultural participation on subjective well-being in Mexico. *Applied Research in Quality of Life*, 16(3), 1321–1341. https://doi.org/10.1007/s11482-020-09811-8

**Theoretical assumptions**

The relationship between cultural participation and well being has been addressed in public policies and social interventions because it is supposed it enhances human development, contributes to social inclusion, reduces social isolation and feelings of loneliness, or leads to stronger communities. Nevertheless, according to some authors, the relationship between cultural participation and well-being has not been well-researched. Some authors suggest that the major reasons for the absence of a coherent set of findings are the lack of agreed upon concepts of culture and a shared perspective of what constitutes well-being or its components.

Although there are numerous ways to evaluate cultural participation, in national surveys, a more common method is to measure attendance and participation rate for categories of places, shows and activities. Related to well-being, an increasing body of evidence has put the subjective well-being (SWB) dimension as a reliable and valid component of this construct. The components of SWB should be measured separately because they are distinct and differentially related to other determinants of well-being, and because results in one component cannot be generalized in the others.

Recently, to some scholars, the relationship between cultural participation and the different components of SWB has been addressed through the social capital theory (SCT). It means, the benefits of cultural participation on SWB can, at some point, be informed throughout individuals' social networks and social integration.

There is an underrepresentation of social inequalities and the absence of intersectionality between cultural participation, SWB, and social exclusion. Most studies on cultural participation are mainly conducted in Western societies or with white populations. Therefore, have been noticed as the most severe gaps in studies concerning cultural participation and SWB because they indicate an overrepresentation, and therefore an imprecise understanding of the phenomena (focus only on specific categories of cultural activities), or used just some of the components of SWB.

Putnam (2000) conceptualizes social capital as the social networks among individuals that are based on rules of reciprocity and trustworthiness. Some of the most cited SCT components in literature are social support networks, social integration, civic engagement, and trust. Research confirm that cultural participation is related positively with social capital and SWB. In sum, although the relationships between cultural participation, social capital, and SWB have not been fully addressed in the field, empirical evidence indicates they are positively related.

This study wants to know how different categories of cultural participation have an effect on the different components of subjective well-being. And how cultural participation and social capital as a whole have an effect on subjective well-being.

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| *Design* | Using a module (BIARE: Self-reported Well-Being Survey) that measures subjective well-being, within a national survey (National Household Expenditure Survey, ENGASTO), one person of each household fill this questionary in a sample for the first quarter of 2012. To test hypothesis, logit regression analyses will be performed, suitable for interval variables where the distance between categories is not known. Three different models for every dependent variables were test: life satisfaction, positive emotions, negative emotions, and affective balance. Further, parallel regression assumptions will be tested, as well as the model's measures of fitness. Wald tests will also be performed to analyze the statistical significance of the cultural participation and social capital variables, as well as the two main sets of variables in each model (cultural participation and social capital, as groups). Odds ratio and predicted probabilities will also be calculated for additional interpretation. All tests will be performed in Stata 15.1. |
| *Participants* | The 2012 BIARE is representative at national level for the population between 18 and 70 years old, without territorial disaggregation. Sampling was probabilistic, stratified, two-stage and by conglomerates. Each questionnaire is directly related to one of the households in sample of the ENGASTO for the first quarter of 2012. Non-response rate was 17% and 10,654 questionnaires were recovered and reported in the final dataset. |
| *Variables* | The SWB components (self-reported life-satisfaction, positive emotions, negative emotions, and affective balance) are the dependent variables. Independent variables are classified into three sets of factors: Variables related to cultural participation (eight dichotomous variables); Variables are those related to dimensions of social capital (social support networks, social integration, civic engagement, and trust), and sociodemographic variables and contextual factors that have been associated in literature to dependent and independent variables. |

| **Results** |
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| All models are statistically significant ($p < .001$), which suggests that independent variables have stable associations with different SWB components. In addition, several cultural participation categories show statistically positive significant results with life satisfaction, positive emotion, and affective balance, even at the presence of control variables, which support different associations between the concepts. The relationship between cultural participation and social capital with well-being are outcome-specific. Several categories of cultural participation have a significant positive effect in SWB variables (life satisfaction, positive emotions and emotional balance). However, no |

category of cultural participation has a statistically significant result in negative emotions. Most dimensions of social capital have a significant effect on SWB variables. Socio-demographic variables present distinctive result.

Regarding cultural participation variables, the most relevant predictors are the participation in art classes (Yes) category for life satisfaction and positive emotions: 54.8% and 52.5% odds of being in the thriving category; and the attend movies and theater (Yes) category for affective balance: 15.7% odds of being in the highest category, in comparison to the reference categories. Concerning social capital variables, the most important predictors for life satisfaction, positive emotions, and affective balance. Social support networks (more than three) category increases the odds of being in the highest SWB category in 151.2%, 122.2%, and 79.2% in comparison to the social support networks (none) category. For negative emotions, also social support networks (more than three) category is the most relevant. It decreases the odds of being in the thriving category in 35.5% in comparison to the reference category. In contrast, education (bachelor and graduate) decreases the odds of being in the thriving category of negative emotions in 24.8%.

Wald-tests results show that some similar findings in cultural participation categories (read books, read articles, participation in art classes, and attend movies and theater) have a statistically significant effect on SWB components (except in negative emotions). Three social capital variables (social support networks, social integration, and trust) also have statistically significant effects on all SWB components. Gender, total current expenditure, religious affiliation, indigenous language speaking, and marginalization stratus has varied significance on SWB components, while education and housing are significant with all of components.

**Conclusions**

Some categories of cultural participation show statistically significant results in subjective well-being, but others do not. No cultural participation category has statistically significant results in negative emotions. Several ideas from the literature are reinforced. First, different SWB components should be measured separately because results in one component cannot be applied to the others. Second, categories of cultural participation also should be studied in a disaggregated way. These outcomes support Hypothesis 3, which emphasizes the role of cultural participation and social capital on SWB.

Results on socio-demographic and contextual variables confirm that, at least in the current analysis, social capital has a very high contribution to SWB than some variables traditionally addressed in the literature, such as education, expenditure, or religion; except for housing satisfaction, which presents the highest contribution. The outcome is coherent with literature because results indicate that, although statistically significant, the influence of cultural participation is not as strong as other factors in the analysis, such as the social capital dimensions, and even, socio-demographic factors.

| S9<br>Løkken, B.I., Merom, D., Sund, E.R., Krokstad S, & Rangul, V. (2021) Association of engagement in cultural activities with cause-specific mortality determined through an eight-year follow up: The HUNT Study, Norway. *PLoS ONE 16*(3), Article e0248332. https://doi.org/10.1371/journal.pone.0248332 | |
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| **Theoretical assumptions** | |
| Lack of social relationships is an important predictor of premature mortality in cancer disease and may increase the risk of cardiovascular disease (CVD). Participation in cultural events provides opportunities for social relationships that may decrease this mortality. Cultural activities, which include everyday events performed for enjoyment, entertainment, fun, or social contribution, often have a therapeutic effect in improving health. Studies analyzing the association between participation in cultural activities and specific causes of mortality, such as cancer and CVD, have been little addressed.<br>The objectives of the present study are: 1) identify the types of cultural activities that protect against CVD and cancer related mortality.2) assess whether the number of receptive and creative activities a person engages in, including weekly frequency of participation, are associated with CVD- and cancer-related mortality. 3) explore possible gender differences between these three quantifiers (type, number, and weekly frequency). | |
| *Design* | It is an observational cohort study.<br>Cultural participation was assessed using two questions.<br>1. receptive cultural activity (RCA): 'How often in the last six months have you attended: 1) a museum/art exhibition; 2) a concert, theatre, or film; 3) a church/chapel a sports event?'<br>2. creative cultural activities (CCA): 'How often in the last six months have you participated in: 1) an association or club meeting/activity, 2) music, singing, or theatre, 3) parish work, 4) outdoor activities, 5) dancing?<br>The statiscal analysis: The relationships between cultural participation and cause-specific mortality were analysed using multivariable time to event models. Estimates were made for each RCA and CCA (types, frequency and level of partition) |
| *Participants* | The present study uses data from the third HUNT survey (HUNT3, 2006–2008), in which all residents of the north part of Trøndelag County (Norway) (n = 93,860) who were more aged 20 years were invited to participate. In total, 50,807 (response rate = 54.1%) participated. Participants were given a self-report questionnaire (Q1; mailed with the invitation to participate) and were invited to a clinical examination. Q1 included questions concerning participants' socio-demographic characteristics, health behaviours and diseases (both physical and mental), and social relationships. At the clinical examination, a second questionnaire (Q2), which concerned cultural activities, was distributed with a prepaid envelope; this was to be |

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| | completed at home and returned by mail. Overall, 41,198 participants (response rate = 81%) returned Q2; of these, 2.4% (984) did not answer any of the questions concerning receptive or creative activities and were excluded, meaning our baseline sample comprised 40,214 participants. |
| *Variables* | Dependent: cáncer and CVD<br>Independent: cultural activities (type, number and weekly frequency):<br>RCA: those in which the user participates passively as an attendee or spectator: 1) a museum/art exhibition; 2) a concert, theatre, or film; 3) a church/chapel a sport event<br>CCA: are those in which the attendee actively participates by doing or acting: 1) an association or club meeting/activity, 2) music, singing, or theatre, 3) parish work, 4) outdoor activities, 5) dancing?<br>Covariables: Genre: men/women |

**Results**

1. **Regarding the reduction in the risk of mortality in CVD and cancer, depending on the type of activity**

**RCA**. In CVD: Attending museum/art exhibitions positively influenced (HR: 0.72; 99% CI: 0.53–0.97) for the whole population in this regard. Gender-specific analyses revealed that neither women nor men experienced a significant effect of participating in any. In cancer no relationship is observed.

**CCA**. In CVD: Association or club meetings/activities: 22% (adjusted HR: 0.78; 99% CI: 0.62– 0.99), significant protective effect in woman: 36%; adjusted HR: 0.64; 99% CI: 0.45–0.92). Outdoor activities: 23% (adjusted HR: 0.77; 99% CI: 0.61– 0.98). In cancer: Music, singing, and theatre: 27% (adjusted HR: 0.73; 99% CI: 0.56–0.97). significant protective effect in men: 33% (adjusted HR: 0.67; 99% CI 0.47–0.96).

2. **Regarding the reduction in the risk of mortality, depending on the diversity of participation**

Diversity in parti iversity in participation was not found to be an important determinant of CVD or cancer for either men or for women.

The number of activities does not seem to influence either, although differences are observed between people who participate in some activity and those who do not participate in any.

3. **Regarding the reduction in the risk of mortality, depending on the Weekly frequency of participation**

In CVD perform RCA: Those participating every other week or less than once per week 36% (HR: 0.64; 99% CI: 0.46–0.89) Regarding gender, statistical significance was found only among men who participated every two weeks or less than once a week:40% (HR: 0.60; 99% CI: 0.39–0.93). Those participating once to less than twice per week had: 26% (HR: 0.74; 99% CI: 0.57–0.96), Participating more than twice a week was not associated with a significantly lower risk. In cancer: We were observed when weekly frequency of participation was more than twice a week, when RCA and CCA were combined (HR: 0.71; 99% CI: 0.53–0.97).

| Conclusions |
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| The results of this study suggest that participation in cultural life is associated with a reduced risk of CVD-related death. In particular, results indicate that frequent weekly participation in CAC reduces the risk of CVD and cancer. When RAC and CAC were combined, a significantly lower HR for cancer related mortality was found for the sample (both genders included), but only if the frequency of participation was over twice a week; this is probably attributable to CAC participation. Further, our results indicated that diversity of participation does not influence this association. |

| **S14**<br>Nappo, N.; Fiorillo, D. (2020). Volunteering and self-perceived individual health Cross-country evidence from nine European Countries. *International Journal of Social Economics, 47*(3), 285-314. https://doi.org/10.1108/IJSE-11-2017-0548 | |
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| **Theoretical assumptions** | |
| Research on the effect of formal and informal volunteering on individual self-perceived health.<br>The article also looks not only at the influence of volunteering on health, but also at how health can influence volunteering performance. Thirdly, the study analyses nine European countries that were selected because they are characterised by different social, cultural, economic and institutional characteristics. | |
| *Design* | Data from the European Union's Statistics on Income and Living Conditions (EU-SILC) are analysed.<br>Empirical hypotheses:<br>H1. Formal volunteering positively influences individual self-perceived health because social networks and altruism imply, through social integration and social recognition, better physical and psychological health.<br>H2. Informal volunteering influences individual self-perceived health, but the nature of the effect is uncertain because the psychological benefits related to relational and altruistic motivations might be counterbalanced by volunteers' lower social recognition and higher depressive symptoms resulting from such demanding activities. |
| *Participants* | The EU-SILC database provides comparable multidimensional population-based data on income, social exclusion and living conditions in European countries. It also contains cross-sectional data on income, education, health, demographic characteristics, housing characteristics, neighbourhood quality, municipality size and social and cultural participation. The information on social and cultural participation corresponds to individual respondents aged 16 and over. |
| *Variables* | Independent Variable: Perceived individual health.<br>Two different variables were used to measure volunteer work, one for formal volunteering (ForVol) and one for informal volunteering (InfVol).<br>Control variables: age, sex, marital status, education, country of birth, number of people living together in the household, economic data, housing characteristics, neighbourhood, size of municipality, recreational and professional activities with friends, cultural consumption, places of cultural and sport participation. |

| Results |
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| Despite the relationship between formal and informal volunteering, they have different impacts on individual self-perceived health. This is related to socio-economic characteristics and social and cultural participation.<br>The results show that informal volunteering has a negative effect on health; it is likely that this depends on how people manage the stress derived from carrying out this altruistic activity. It is likely that a more cautious distribution of social responsibilities may prevent the negative effects of informal volunteering on health.<br>The results on the effects of volunteering on individual self-perceived health suggest that levels of engagement in different volunteering activities, such as formal and informal volunteering, may lead to different health outcomes.<br>H1. With the exception of the Netherlands, in the other eight European countries considered, formal volunteering is not correlated with an increased likelihood of reporting good/very good perceived health.H2. The coefficients on informal volunteering are not statistically significant for Denmark, Greece and Sweden, but are negative and statistically significant for Finland, the Netherlands and Spain. Since our informal volunteering variable also included informal care provided by friends and neighbours, our results are strictly related to the literature on the relationship between informal caregiving and health. According to this literature, informal caregivers are more likely to report poor health perception and depressive symptoms, mainly because informal caregiving can be stressful and time-consuming.<br>Regarding control variables, in almost all European countries, the probability of reporting good/very good perceived health increases with education, family income, recreational and cultural participation, meeting friends and a positive family environment, and decreases with, among other factors, age, part-time jobs, unemployment status, disability status. |
| **Conclusions** |
| So far, most research on volunteering has mainly considered formal volunteering and has not given visibility to informal volunteering.<br>There is a need to promote supportive measures to facilitate volunteering, and to strengthen the perception of the social benefits of volunteering. This perception is related to better physical and psychological health, as well as to perceived opportunities for enriching social relationships.<br>Informal volunteering is a negative predictor of self-perceived health in six European countries, when volunteering ceases to be altruistic and becomes a burden. This is partly due to the fact that volunteering is generally done on an individual basis and is absent of social recognition.<br>The results may suggest that the effects of volunteering differ depending on both the characteristics of the sector in which people volunteer (i.e. volunteering in the health sector may be more difficult than volunteering in a cultural context) and the nature of volunteering (i.e. formal or informal). |

Evidence from this study suggests the need to encourage legislation related to volunteering, for example, to establish partnerships between national governments and voluntary organisations.

**S18**

Bernardo, L. D., & Carvalho, C. R. A. D. (2020). The role of cultural engagement for older adults: an integrative review of scientific literature. *Revista Brasileira de Geriatria e Gerontologia, 23*. https://doi.org/10.1590/1981-22562020023.190141

**Theoretical assumptions**

In our daily lives, we make choices that reflect our values and beliefs, which are shaped by our social group. The cultural context in which we live also plays a role in how we assign meaning to activities. However, our choices can change over time due to a variety of factors.

Research has examined social group participation in cultural activities, especially among older adults, to understand the nature of their engagement and its impact on their lives. This article aims to explore the role of cultural engagement in old age, with the following theoretical assumptions:

a) Cultural engagement is a social process. It is influenced by our social groups, our cultural context, and our individual choices.
b) Cultural engagement is dynamic. It can change over time due to a variety of factors, such as life transitions, changes in health, and access to opportunities.
c) Cultural engagement has a positive impact on older adults' lives. It can promote physical and mental health, social connection, and well-being.

The article will explore these theoretical assumptions further and discuss their implications for research and practice.

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| *Design* | The study employed an integrative literature review focused on the effects of cultural engagement among older adults over a five-year period (2014 to 2019). Searches were conducted in March 2019 using various databases, including Scopus, Web of Science, MEDLINE/PubMed, CINAHL, PsycNET, LILACS, SciELO, and Science Direct. Inclusion criteria encompassed articles in Portuguese, English, or Spanish that addressed the theme, while literature reviews, conference abstracts, annals, and editorials were excluded. |
| *Variables* | The search terms were based on Health Sciences Descriptors, with "older adults" and related terms combined with "cultural engagement" in English and Spanish using Boolean operators. A total of 139 articles were initially identified and processed in Microsoft Excel. Through a selection process, 12 articles were included in the final sample. Data analysis involved thematic categorization and descriptive analysis based on the articles' objectives, methodological designs, outcomes, and limitations |

**Results**

Most of the productions were recent (primarily from 2018) and from the UK. All the studies considered were published in English.

In analyzing the relationships between keywords used in the publications, it was

observed that research aimed to establish a connection between culture and health promotion or disease prevention. The most prominent keywords were related to cultural engagement, older adults, aging, health, and prevention.

Regarding the objectives and methodological designs of the studies, the research was primarily conducted with older populations or groups of adults and older adults. Some studies included individuals aged 45 and older, while others considered younger participants. Age did not seem to significantly affect the outcomes in studies with both adult and older adult participants.

The goals of the studies included understanding the cultural facilities chosen by older adults, evaluating their perceptions when participating in cultural activities, and examining the relationship between cultural engagement and physical and cognitive health.

Certain studies explored the most sought-after cultural facilities among older adults, with museums and art galleries being highly favored by those who frequently used the internet or apps. Technology was considered a supportive resource for cultural engagement. Other studies aimed to understand the perceptions of older adults about maintaining their cultural traditions and found positive associations between cultural engagement and well-being.

Some studies focused on the relationship between cultural engagement and bodily diseases/functions, showing that participation in cultural activities was associated with lower cognitive decline, chronic pain reduction, decreased incidence of dementia and depression, and fewer episodes of violence. The frequency of engagement appeared to be directly related to increased benefits.

The limitations of the reviewed studies were mainly related to their methodological designs.

**Conclusions**

- ***Limited Exploration of Cultural Engagement in Old Age***: The text highlights that the theme of cultural engagement among older adults remains underexplored. Most studies come from a single region (the UK) and a limited group of researchers. This limited geographical focus may not fully reflect the diverse populations, ethnic variations, opportunities, and resource availability in different regions and cultures.
- ***Need for Longitudinal Studies***: The majority of studies in this area collect cross-sectional data, which cannot establish causality. Longitudinal studies are needed to track the long-term effects of cultural engagement on older adults, allowing for a more comprehensive understanding of the subject.
- ***Preference for Museums***: Despite the diversity of cultural facilities and traditions, museums were found to be the most sought-after spaces for older adults. The text suggests that other cultural facilities like libraries, theaters, cinemas, and monuments should be explored in future research.
- ***Benefits of Cultural Participation***: Researchers are interested in the relationship between cultural activities and improvements in health and well-being among

older adults. The studies reviewed indicate that cultural participation can lead to positive affect, better social coexistence, strengthening of interpersonal ties, and increased self-esteem. These findings underscore the potential importance of cultural heritage studies in developing health programs and public policies.

- ***Concerns in Long-Term Care Facilities***: Studies conducted in long-term care facilities focus on maintaining cultural traditions to enhance the health and quality of life of residents, addressing issues of social isolation, loss of identity, and reduced affective bonds.
- ***Impact on Cognitive Health***: Several studies suggest that cultural engagement has a positive impact on cognitive health, protecting against cognitive decline. However, these effects may vary among different cultural activities.
- ***Emotional Well-being and Pain***: Cultural engagement is associated with better mood regulation, reduced rates of depression, and a "painkiller" effect in the lives of individuals with chronic pain. Strong cultural identities among indigenous prisoners were linked to social and emotional well-being.
- ***Barriers and Inclusion***: The text points out that future research should address environmental and social barriers that older adults face when participating in cultural activities. In addition, studies should consider the inclusion of older adults with physical, mental, or sensory disabilities. Accessible and inclusive policies for cultural participation are essential for promoting cultural engagement among all older adults.
- ***Democratization of Culture***: The debate on cultural accessibility and the impact of socioeconomic conditions and educational experiences on cultural access and engagement should be expanded in future research. Ensuring access to cultural participation for older people with diverse incomes and educational levels, without physical, communication, information, and attitude barriers, is vital for democratizing culture and respecting the social rights of older adults.

Engaging in cultural activities is a way to understand and respect cultural diversity, reclaim social identities, and provide experiences with high social value that positively impact the lives of older people. The text emphasizes the need for further research in gerontology that addresses the diverse needs of older individuals and contributes to expanding our understanding of aging beyond dependence, inactivity, frailty, and disease. Review studies like this one serve as initial steps in identifying research demands and gaps, paving the way for new research possibilities.

| **S19**<br>Agovino, M., Crociata, A., Quaglione, D., Sacco, P., & Sarra, A. (2017). Good taste tastes good. Cultural capital as a determinant of organic food purchase by Italian consumers: Evidence and policy implications. *Ecological Economics*, *141*, 66-75. https://doi.org/10.1016/j.ecolecon.2017.05.029 | |
|---|---|
| **Theoretical assumptions** | |
| The study of organic food purchasing options, looking at adult people (aged 18 years and older). The choice of buying organic food generally requires greater awareness, greater independence in the choice of personal lifestyle (including eating habits) and autonomy of spending (organic products are usually more expensive than non-organic ones<br>Agovino et al (2017), based on research on what are the determinants of organic food purchase, argue that cultural capital is a relevant, hitherto overlooked driver when buying organic food.<br>This decision, led by the population, may be mediated by the fact that they participate in cultural activities that have a positive impact on the inclination to buy organic products.<br>Cultural participation is a way of socially demonstrating one's status, by the very ability to appropriately access certain types of experiences.<br>Objective: To evaluate the impact of cultural participation on the consumption of organic products, after taking into account the possibility of selecting individuals. | |
| *Design* | Descriptive study of the data provided by the survey "Aspects of daily life", carried out by the National Institute of Statistics of Italy. (ISTAT, 2016) and econometric data (probit model) to deal with binary variables such as organic food and purchasing decisions: where Yj is the dependent variable, which is equal to 1 if the respondent consumes organic products, and zero otherwise, for each respondent j; xj is a set of sociodemographic, economic and cultural variables. and Lj is a set of variables related to different forms of cultural consumption.<br>Generalized linear model to explain the mean (μ) of a response variable (Y) (estimates obtained from the variables analyzed) |
| *Participants* | 18,864 households and 44,984 individuals took the survey aimed at collecting key information on daily life habits and related issues. |
| *Variables* | Sociodemographic variables: (gender, age, educational level, economic situation, health conditions).<br>Cultural variables: participation in cultural events, social activities, forms of cultural consumption (books, newspapers).<br>Social variables: Participation in social activities and other attitudes. |
| **Results** | |
| The results show that concern about environmental issues between the ages of 45 and 54 is 4% higher than among people between the ages of 18 and 34.<br>However, older people show significantly less concern. In addition, differences arise with respect to the area of residence. Respondents living in southern (central) Italy are less | |

concerned about environmental issues by about 8% (3%) than residents of northern Italy. Respondents with a high school diploma or bachelor's degree are 18% and 13% more concerned, respectively, compared to respondents with lower educational attainment (compulsory education level only). In addition, a good economic situation has a positive effect. on sensitivity to environmental issues (a 4% differential). An abundance of financial resources curbs anxiety related to daily life (e.g., eating, paying bills, etc.) and allows you to focus on other issues, such as environmental issues.

Higherdisposable income allows for better access to environmentally friendly products, which tend to be more expensive.

Social capital is an important factor in fostering environmental concern. Participation in politics, meetings and environmental associations increase the propensity to worry about environmental issues by 11% and 16%, respectively. Finally, trusting neighbors has a positive effect on the propensity to worry about environmental issues (a differential of about 6%).

**Conclusions**

The impact of cultural participation on organic food consumption choices is more important in the South than in the North. In the case of well-being, generalized cultural participation acts as a reinforcing mechanism that takes advantage of conformity: if most people enjoy cultural experiences as much as I do, this further increases my well-being culturally. The Italian organic food production sector could face a crisis in the coming years. Political support might be advisable as a preventive measure. Participation could be useful in maintaining consumers' motivation for organic food consumption, especially in the southern part of Italy.

Some limitations of the data need to be overcome in order to gather more precise evidence: cross-sectional data do not allow us to observe phenomena over time, while the frequency and temporal pattern of cultural consumption could be relevant in affecting the behavior of individuals. A tailor-made longitudinal database would allow for a more robust and detailed analysis, with obvious benefits also in terms of generalizability of the results.

More research is needed to see if these results apply to others. geographical and socio-economic contexts, to better understand the actual motivational and behavioral mechanisms through which capital promotes organic food consumption and to gain deeper insights into the complementarity effects between cultural participation and all the factors involved.

| S22<br>O'Brien, G. T. (2017). Small and slow is beautiful: well-being, 'socially connective retail'and the independent bookshop. *Social & Cultural Geography*, *18*(4), 573-595. https://doi.org/10.1080/14649365.2016.1199814 | |
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| **Theoretical assumptions** | |
| The further decline for British city centres prompted recognition of the need to better understand a number of key issues: the role of retail diversity; the social and cultural role that urban centers must assume and the effects of consumption demanding convenience, multichannel and technologically connected purchases. Achieving multi-channel balance is paramount for both urban and rural communities: Rural community stores are important for combating social isolation, particularly for vulnerable people (Plunkett Foundation, 2014), while online shopping in non-urban island communities can be a "liberating mechanism" (Freathy & Calderwood, 2013).<br>However, the offer of multichannel shopping can lead to paradoxes in the results: Se has predicted that online shopping will augment urban "shopping deserts" while contributing to social and hedonic benefits (Dennis, Jayawardhena, Wright, & King, 2007).<br>So far, there has been no link between well-being and particular types of retail on high streets, although the work has highlighted values other than purely economic ones: the sociability of shopping streets, common shops, trunk sales, and both types of "fixed" goods<br>This article's examination of traditional independent bookselling in the UK attempts to bridge the gap between shopping and well-being. Using mixed methods, this article argues that B&M's independent booksellers, who are now required to be "skilled capitalists" in order to survive in an increasingly difficult market, are uniquely positioned to offer a profoundly socially connective, well-being, type of retail.<br>This "socially connective retailing" occurs not simply because the products sold by independent bookstores are culturally significant and socially connective in themselves, increasing social and cultural capital (Bourdieu, 2011) but because independent booksellers provide a personal, trusted, and physical presence on the high street. They foster cultural, social, and political learning and exchange activities both within their spaces and in the wider community, and weave a connectivity that is particular in the diversity of issues they address, the local and broader communities they serve, and the spaces they occupy. | |
| *Design* | Participant observation and interviews conducted. Ethnography carried out in an independent bookshop October Books between 2010 and 2014, are also complemented by: participant observation at other independent bookshop events; observations during face-to-face interviews on adaptive practices with 30 independent B&M bookshops across England in 2012; analysis of changes in the number, type and location of bookshops in the UK between 2001 and 2011. This methodology involved working in the store for four hours, once a week, for two years: |

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| | Data collection included: keeping a thematic journal; conduct regular short, impromptu interviews with key informants, such as staff and volunteers, to better understand practices and developments; receive and read pertinent daily emails that the bookstore received from key industry players; examine the store's finances and business development; attend internal meetings; observe various of the store's events. |
| *Participants* | 11 clients (five men and six women), aged between 26 and 89 years, including students, parents with young children and retirees. All had third-level education and most had a fixed income of less than £20,000. 30 B&M bookstores visited for in-depth qualitative interviews on adaptive practices with bookstore owners. Interviews were often conducted "at the checkout," which made it easy to observe interactions between the bookseller and customers. |
| *Variables* | Qualitative aspects of the ethnography methodology involved in working in a bookstore: accepting payments, delivering books, loading books into the computer system, ordering books, unpacking, etc. |

**Results**

Other studies have previously shown that well-being is associated with social connectedness and cultural participation. The findings in this article show that independent bookstores are spaces that produce well-being through socially connective retail.

It is a retail trade that provides an everyday kind of sociability through a physical perspective, and that creates deeper social connectivity by offering diverse participatory and locally curated activities in unique spaces for communities both geographically close and more distant.

The bookstores selected for the interview provided contrasts in focus, location, size, practices, duration of opening, and space. The final sample included 30 bookstores with nine different foci from areas of cities, towns, and villages with a variety of local socioeconomic profiles

**Conclusions**

Customers appreciate the friendliness offered by the staff and volunteers. Some customers have used the store for many years and find that they have built a relationship with both the store's offerings and the staff. Friendships between customers can also emerge in bookstores and many customers appreciate the physical proximity of the bookstore, especially older customers who were unwilling or unable to go further to make their purchases. Having a store located on the main street of your locality acts as a kind of daily attraction, through linked shopping, for people to find books that they might not have if the store wasn't physically there.

In addition to providing a presence in the shoppers' lives that allows for personal, trustworthy social interaction, October Books customers, volunteers, and staff also participate in many participatory activities.

| S24<br>Currie, C. L., Wild, T. C., Schopflocher, D. P., Laing, L., & Veugelers, P. (2013). Illicit and prescription drug problems among urban Aboriginal adults in Canada: the role of traditional culture in protection and resilience. Social science & medicine (1982), 88, 1–9. https://doi.org/10.1016/j.socscimed.2013.03.032 | |
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| **Theoretical assumptions** | |
| Illicit and prescription drug use disorders are two to four times more prevalent among Aboriginal peoples in North America than the general population. It is well documented that Aboriginal peoples are among the poorest and most socially disadvantaged group in many developed nations. Studies suggest identification with traditional culture is an important protective factor associated with reduced substance abuse and suicide and improved mental health within Aboriginal communities.<br>The proportion of Aboriginal peoples who live in cities now exceeds the proportion in rural and remote communities, and constitutes one of the fastest growing segments of Canadian society. The role traditional Aboriginal cultures may play in reducing or even preventing substance use problems in cities is becoming increasingly relevant both in Canada and internationally, and is the focus of the present study.<br>At the turn of the twentieth century a 'primitivist' discourse characterized Aboriginal peoples as incapable of complex thought and driven by the "wild," has remained a way of distancing the colonizer from the colonized. This speech even permeated scientific thought. However, a rising counter-discourse is now challenging the gross misrepresentation of Aboriginal peoples and their cultures by Euro- Canadian scientists. Given this history, an important consideration for studies that examine culture as a determinant of Aboriginal health is the operationalization of culture as a variable. This study has used a measure that avoided the assumption that the adoption of the dominant culture is necessarily accompanied by the loss of Aboriginal culture.<br>The Vancouver Index was selected because it examines the degree to which Aboriginal peoples identify with mainstream culture and their heritage culture on separate subscales. Therefore, the present study included open-ended questions to characterize the values and behaviours participants used to define their own level of cultural participation. | |
| *Design* | Associations between enculturation, acculturation, and continuous drug problem score were examined via bootstrapped linear regression models and 95% confidence intervals. Models were adjusted for covariates selected a priori based on existing literatura. To examine enculturation as a resilience factor, potential statistical interactions between enculturation and significant risk producing conditions for drug problems were first examined using loess curves. Mediation by psychological well-being was examined using the cross-products of coefficients method developed by Preacher and Hayes. |

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| *Participants* | This study determined that in-person surveys would be completed by adults who self-identified as Aboriginal, Métis or Inuit and lived in Edmonton, Alberta; a mid-sized city that is home to the second largest Aboriginal population in Canada. Costs associated with obtaining a random sample were not feasible given Aboriginal peoples represent less than 5% of the population. The sample studied was N=381. |
| *Variables* | Drug problems were assessed via Drug Use Disorders Identification Test (DUDIT), which was modified slightly to ensure prescription and illicit drugs were assessed separately. The 20-item Vancouver Index (VI) was used to examine enculturation and acculturation. Psychological well-being, as mediating variable, was assesed using the Basic Psychological Needs Scale and the Rosenberg Self-Esteem Scale. Covariates was examinated: gender, age, marital status, education, unemployment, poverty… |

**Results**

Participants evidenced high levels of enculturation and acculturation. Overall, 62.5% reported 12-month illicit drug use, most typically cannabis (56.1%), cocaine (32.5%), and hallucinogens (14.6%). The mean illicit drug use (DUDIT) score was high relative to validation samples. One in four (24.8%) participants reported prescription drug misuse in the past year (13.8% opiates, 6.0% sedatives/tranquilizers, 4.6% stimulants). Acculturation was not significantly associated with illicit drug problems; however as hypothesized, enculturation was inversely associated with this outcome. Low educational attainment, current unemployment, and greater life course poverty were significant risk factors for illicit drug problems. Enculturation served as a resilience factor for those with low educational attainment and was also associated with reduced illicit drug problems among those with a high school education or greater. Interaction testing indicated enculturation did not moderate the adverse effect of other risk producing conditions on illicit drug problems in this sample. As hypothesized, Aboriginal enculturation was also inversely associated with prescription drug problems. Low educational attainment, current unemployment, greater life course poverty, and racial discrimination also served as risk factors for prescription drug problems in the fully adjusted model. One unanticipated finding was that acculturation also served as a significant risk factor for prescription drug problems once other covariates were accounted for in the model.

Regarding psychological well-being, fndings indicate enculturation was not associated with autonomy or competence, but was weakly associated with relatedness. Thus, these psychological constructs did not mediate the association between enculturation and illicit neither prescription drug problems,

Enculturation may have additional protective effects against drug problems beyond its positive impacts on the self-esteem of urban-based Aboriginal peoples.

| Conclusions |
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| The results of this study suggest Aboriginal cultural participation may be a protective factor that promotes resilience, high selfregard, and protection against illicit and prescription drug problems among Aboriginal adults in an urban setting. These results support the growth of programs and services that enable and encourage Aboriginal peoples to maintain their cultural identity and traditions within cities, and the further exploration of the ways in which Aboriginal cultural practices and beliefs may promote and protect Aboriginal health in the urban environment |

**S26**

Adamsen, C., Manson, S. M., & Jiang, L. (2021). The association of cultural participation and social engagement with self-reported diagnosis of memory problems among American Indian and Alaska Native elders. *Journal of aging and health, 33*(7-8_suppl), 60S-67S. https://doi.org/10.1177/08982643211014971

**Theoretical assumptions**

The article acknowledges the projected substantial increase in the number of older American Indians and Alaska Natives (AI/ANs) over the next 50 years, leading to a growing aging population. This demographic shift presents challenges, particularly in terms of Alzheimer's disease and related dementias, for this historically neglected and under-resourced population.

Cultural engagement is essential for the well-being of older AI/AN adults. Cultural identity, traditional practices, and community connections foster strength and resilience, helping to overcome personal challenges and promote a sense of coherence and belonging.

Older AI/AN adults are valuable assets in tribal communities. They serve as wisdom keepers who embody life lessons and knowledge for survival. Their participation in tribal communities strengthens individual resilience, coping abilities, and self-efficacy.

Cultural participation, social support, and identity can buffer older AI/ANs from the challenges of contemporary life. These factors can enhance well-being and mitigate the impact of external adversities.

Social engagement is a correlate of health and well-being, including cognitive status. Social engagement provides opportunities for social support, coping skills development, cognitive stimulation, emotion regulation, problem-solving, and reduced symptoms of depression. A lack of social engagement is associated with cognitive decline.

Given the tight-knit, face-to-face communities of AI/ANs, the authors hypothesize that social engagement and cultural participation may be factors that influence the cognitive status of older AI/AN individuals.

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| *Design* | Longitudinal survey study<br>Population: Older American Indians, Alaska Natives, and Native Hawaiians<br>Data collection: Three-yearly surveys: Identifying Our Needs: A Survey of Elders (ION) initiated by the National Resource Center on Native American Aging. SPSS 25.<br>1. Descriptive analysis: This was used to summarize the characteristics of the study participants by presenting frequencies and percentages for categorical variables.<br>2. Chi-square tests: This was used to compare the characteristics of older AI/AN individuals who self-reported a diagnosis of memory problems with those who did not report such problems.<br>3. Univariate logistic regressions: This was used to examine the |

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| | association between self-reported memory problems and cultural participation, social engagement, and each of the covariates. These models were adjusted only for age and gender, without controlling for differences in other covariates.<br>4. Multivariate logistic regressions: This was used to examine the association between self-reported memory problems and cultural participation and social engagement while accounting for differences in all the covariates considered.<br>Limitations: Convenience sampling, potential selection biases. |
| *Participants* | Sample: 14,827 older AI/AN members of federally recognized tribes, excluding Native Hawaiian respondents.<br>Eligibility criteria: 55 years of age or older, Belong to a federally recognized tribe, Qualify for Older Americans Act (OAA) Title VI services. |
| *Variables* | This study examines the relationships among (1) *cultural participation,* (2) *social engagement, and* (3) *self-reported diagnosis of memory problems*, while considering several covariates such as age, gender, income, education, employment status, marital status, residence, self-reported clinical diagnosis of depression, and feelings of being downhearted and blue. |
| **Results** | |
| A small percentage (4.2%) of older AI/AN individuals self-reported a diagnosis of memory problems.<br>Those with low cultural participation and low social engagement had substantially higher rates of memory problems (6.6%) compared to those with high cultural participation and high social engagement (2.9%).<br>Factors associated with higher percentages of self-reported memory problems included a diagnosis of depression, frequent feelings of being downhearted and blue, an income of less than $15,000, education level less than high school diploma, unemployment, age of 75 years or older, and male gender.<br>Multivariate analysis, after adjusting for demographic variables, showed that self-reported memory problems were significantly associated with cultural participation and social engagement. Older AI/AN individuals with low cultural participation and low social engagement, low cultural participation and high social engagement, or high cultural participation and low social engagement were more likely to self-report memory problems compared to those with high cultural participation and high social engagement.<br>Employment, marital status (divorced or separated), and female gender were associated with a lower likelihood of self-reported memory problems.<br>Education, income, and residency were not significantly associated with self-reported memory problems. | |

| Conclusions |
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| The study found significant associations between cultural participation and social engagement with self-reported diagnosis of memory problems among older AI/ANs.<br>Low cultural participation and low social engagement were linked to higher rates of memory problems. Cultural activities play a crucial role in reinforcing a sense of self, psychological coherence, and individual value among AI/AN individuals, and elders are at the center of these cultural practices.<br>The literature suggests that higher cognitive function in older adults is associated with greater social engagement. Maintaining or enhancing the social lives of older AI/ANs may reduce their risk of memory problems.<br>The findings have limitations, including the cross-sectional nature of the data, self-report requirements, and possible selection biases. The study could not determine the direction of causality between cultural participation, social engagement, and memory problems.<br>The study supports the idea that cultural participation and social engagement should be integrated into programs aimed at preventing and treating memory problems in older AI/AN individuals. Maximizing opportunities for Native elders to participate in cultural practices and community social life is encouraged.<br>This study contributes to filling the gap in understanding memory problems among AI/AN elders and can inform treatment options related to memory problems in this population. |

| **W1**<br>Lokken, B.I., Merom, D., Sund, E.R., Krokstad, S. y Rangul, V. (2020). Cultural participation and all-cause mortality, with possible gender differences: an 8-year follow-up in the HUNT Study, Norway. *Journal of Epidemiology and Community Health, 74*(8), 624-630. https://doi.org/10.1136/jech-2019-213313 | |
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| **Theoretical assumptions** | |
| Cultural activities can promote health and longevity, but longitudinal studies examining a broad spectrum of participation are scarce. This study investigated the gender-specific association between all causes of mortality and participation in different types of cultural activities, the amount and frequency of participation.<br>The aim is to identify the types of cultural activities and modes of participation by differentiating between receptive (sporting events, concerts, theatre, etc.) and creative or active (playing musical instruments, outdoor activities, etc.) that protect against all-cause mortality. Various activities and the frequency of weekly participation were considered. Possible gender differences were also taken into account. | |
| *Design* | Longitudinal survey study<br>**Population:** The present study uses data from the HUNT survey in which all adults aged ≥20 years and residents in Nord-Trøndelag County (n=93 860) were invited to participate. The HUNT study is a longitudinal population health study consisting of four cross-sectional surveys.<br>**Data collection:** Cultural participation in receptive and creative activities was measured. HRs were reported for partially and fully adjusted models. The relationship between cultural participation and all-cause mortality was analysed using multivariable time to event models.<br>IBM SPSS version 24 |
| *Participants* | **Sample:** The survey had 50,807 participants in total (response rate = 54.1%): 17,606 (43.8%) men and 22,608 (56.2%) women, with an average age of 55 and 53 years respectively. After applying the exclusion criteria, the total analytical sample was 35 902 individuals.<br>**Eligibility criteria**: Adults aged ≥20 years and residents of Nord-Trøndelag County Questionnaires that were not correctly completed were excluded from the analyses. A total of 1905 participants died during the 8-year follow-up period. |
| *Variables* | Dependent: mortality<br>Independent: cultural activities (type, number and weekly frequency). These, in turn, can be divided into |

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| | Receptive activities: those in which the user participates passively as an attendee or spectator: 1) a museum/art exhibition; 2) a concert, theatre, or film; 3) a church/chapel a sport event<br>Creative activities: are those in which the attendee actively participates by doing or acting: 1) an association or club meeting/activity, 2) music, singing, or theatre, 3) parish work, 4) outdoor activities, 5) dancing<br>Covariables: Gender: men/women |

**Results**

Multivariate analysis revealed that those who attended receptive activities, except sporting events, had a significantly lower risk of all-cause mortality. In comparison, those who did not attend or participate in the aforementioned activities had a higher risk of premature death.

The gender association was also assessed: among men, similar results were found as above, except for participation in parish activities, while women increased their longevity only through participation in creative activities. Among women, this type of responsive activity had no significant protective effect.

Results for weekly frequency were stratified by receptive and creative activity, showing a reduction in risk with frequent participation in creative activities. For receptive activities, it was less strong and similar for less than once, once and less than twice a week.

Total weekly frequency (receptive and creative activities combined) revealed that more frequent participation was associated with lower mortality risk for participation less than once, once and less than twice and more than twice per week.

Risk was reduced by creative activities, with participation in 3-5 activities (43%).

Sex-specific analyses showed a clear gradient of protective effect for participation in creative activities: for men, 28%, 44% and 44% reduction with 1, 2 or 3-5 activities, respectively, and 28%, 35% and 44% reduction for women.

**Conclusions**

The beneficial effects of cultural participation in both receptive and creative activities on longevity were confirmed. Creative activities reduced mortality risk in both sexes, but the effect of receptive activities was more pronounced in men. Including cultural participation in everyday life by promoting programmes accessible to the general population has the potential to influence life expectancy. Public health policies should take these findings into account by providing access to a variety of cultural activities at minimal cost.

The data from this study are the first to show a longitudinal association between all-cause mortality and individual receptive and creative cultural activities, and the amount and frequency of cultural participation.

| **W2**<br>Cocozza, S., Sacco, PL, Matarese, G., Maffulli, GD, Maffulli, N., & Tramontano, D. (2020). Participation to Leisure Activities and Well-Being in a Group of Residents of Naples-Italy: The Role of Resilience. *Int. J. Environ. Res. Public Health,* 17:1895. https://doi.org/10.3390/ijerph17061895 | |
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| **Theoretical assumptions** | |
| The relationship between cultural and social engagement, physical activity, and well-being in a group of residents from the metropolitan area of Naples, Italy, and the role played by resilience in this connection. Naples offers an extraordinary urban environment with potentially beneficial psychological effects stemming from its exceptional natural beauty and one of the most impressive tangible and intangible cultural heritage repositories in the world. Nevertheless, Naples has also been, and continues to be, heavily impacted by the 2008 economic crisis, in addition to pre-existing social and economic issues. The primary finding of this study is that, despite this highly contrasting urban setting, the combination of physical activity and participation in social and cultural activities has a positive effect on subjective psychological well-being (SPWB) in a group of residents, with resilience mediating this relationship. | |
| *Design* | In the context of the European Innovation Partnership on Active and Healthy Ageing, Action 3: How to optimize the quality of life in aging (GOAL), Fondazione GENS Onlus, a non-profit organization, developed an anonymous questionnaire to assess the relationship between access to leisure experiences, perceived well-being, resilience, and perceived health in a group of residents from Naples, Italy. The study used an anonymous questionnaire, with no personal identifying information collected, and participation was voluntary. Trained personnel provided information about the study's objectives, and participants were asked to complete the questionnaire on the spot. Questionnaires were randomly collected in various neighborhoods in Naples to ensure representation of different social groups. This design aimed to investigate the impact of leisure experiences on well-being and health in a diverse urban population. |
| *Participants* | The study included 1182 adult participants aged 18 to 93 years. This sample size is comparable to other similar studies, like those conducted in Italy by Chasseny et al. in 2004 and Grossi et al. in 2011, which had 1475 and 1500 subjects, respectively. Grossi et al. also used a sample of 1000 subjects in 2012 to investigate the well-being of Milan residents. |
| *Variables* | The anonymous Italian questionnaire collected sociodemographic and health-related data pertinent to subjective well-being, covering:<br>a) Demographic Information: Gender, age, education level, marital status, and employment status. |

b) Self-reported Subjective Psychological Well-being (SPWB): The study used a concise version (PGWB-S) of the original Psychological General Well-being (PGWB) index, which was developed and validated in its Italian form by Grossi et al. in 2006. The PGWB-S reduces the item count from the original 22 to 6, while retaining over 90% of the explained variance and maintaining validity, reliability, and good suitability for use in various Italian settings.

**Results**

Within the analyzed sample, we found evidence of lower levels of Subjective Psychological Well-being (SPWB) in women, confirming the commonly reported gender gap in SPWB in favor of men.

Both engagement in social activities and physical activity showed a positive association with resilience.

Our results indicated that resilience plays a significant role in the relationship between physical activity and well-being, as well as between cultural and social activities and well-being. In both cases, resilience appears to act as a partial mediator, representing approximately one-third of the total effect of each variable on SPWB.

Quoting Diener et al.: "The primary function of leisure is to produce psychological detachment from work, duties, and obligations, which is a precursor to the restoration of the psychological and physical resources necessary for ongoing functioning and well-being"

**Conclusions**

The study demonstrates how important aspects of urban culture, represented by the concept of resilience, can play a complex mediating role in the relationship between human cultivation forms such as cultural, social, and physical activities, and well-being. Further exploration and experimentation are needed to fully realize the potential of these dimensions in inspiring innovative approaches to public health.

In particular, physical activity showed a strong relationship with SPWB (beta = 4.41). Model 2b, which includes cultural and social activities as an independent variable, explained 33.45% of the variance in SPWB. Notably, we also found that cultural and social activities have a strong relationship with SPWB (beta = 8.23).

| **W3**<br>Węziak-Białowolska, D. (2016). Attendance of cultural events and involvement with the arts—impact evaluation on health and well-being from a Swiss household panel survey. *Public Health*, *139*, 161–169. https://doi.org/10.1016/j.puhe.2016.06.028 | |
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| **Theoretical assumptions** | |
| While there is widespread interest in the impact of engaging in cultural and creative activities on individual health, well-being, and social participation, there is limited research reporting any direct causal influence on self-reported and physical health or life satisfaction resulting from voluntary engagement with the arts (such as playing an instrument or painting) or passive cultural participation (such as attending cultural events). This study aimed to explore the potential benefits that the Swiss population might derive from such engagement. | |
| *Design* | Using longitudinal data, the strengths of the two approaches to evaluating causal inference were simultaneously applied: propensity score matching and difference-in-differences. Propensity score matching attempted to eliminate selection bias by conditioning on confounding variables. Difference-in-differences estimator was applied to remove unobserved fixed effects via intra-individual comparisons over time by comparing the trends in a matched treatment and control group. |
| *Participants* | , The 2010 and 2013 waves of the Swiss Household Panel study were used for analysis. The data are representative for the Swiss population aged 14 years and older with respect to major demographic variables. and treated as a control group ($n$ = 3696). Those scoring above the median CPI were classified as culturally and/or artistically active and treated as a treatment group ($n$ = 2506). |
| *Variables* | The study considered three health outcome variables:<br>a) Self-reported health (SRH) assessed using a single question on a 5-point Likert scale, asking individuals about their current health status.<br>b) Presence and severity of common somatic symptoms in the past month, evaluated using a cumulative scale similar to the Patient Health Questionnaire.<br>c) Low mood (MOOD) determined by a single question asking if individuals often experience negative feelings like sadness, desperation, anxiety, or depression.<br>Additionally, well-being was measured using a simple question about general life satisfaction (GLS) on an 11-point scale, ranging from 0 (not at all satisfied) to 10 (completely satisfied). This well-being measure was treated as a continuous variable in the analysis. |

| Results |
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| The study's findings indicate that voluntary cultural activities, whether passive or active, did not appear to have a causal impact on health and well-being. Long-term health and well-being did not significantly improve as a result of engaging in any specific cultural activities. The study's correlation analysis revealed two main points:<br>There was a positive correlation between cultural participation or engagement with the arts and self-reported health (SRH) and general life satisfaction (GLS).<br>There was a negative correlation between cultural participation or engagement with the arts and low mood (MOOD) and the Patient Health Questionnaire-4 (PHQ-4) in both 2010 and 2013.<br>These correlations were consistent even when considering the time lag between active and passive cultural participation, the Cultural Participation Index (CPI), and health and well-being outcomes, meaning that cultural activity in 2010 still correlated with health and well-being outcomes in 2013. |
| **Conclusions** |
| In this longitudinal study of the Swiss population, cultural participation and engagement with the arts were found to have no significant impact on self-reported health, somatic symptoms, depressed moods, or life satisfaction. These results suggest that, in the Swiss population, long-term health and well-being are not significantly improved by involvement in cultural and artistic activities in general or in any specific cultural activity, regardless of frequency.<br>These findings differ from the commonly reported positive associations between cultural participation and self-reported health, physical health, mental health, and well-being. However, it's important to note that these results do not dispute the potential short-term health benefits of active or passive participation in cultural and arts-related activities, especially when guided by qualified therapists for the treatment of specific health disorders. |

| **W4** | |
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| Cuypers K, Krokstad S, Lingaas Holmen T, *et al*. (2012). Patterns of receptive and creative cultural activities and their association with perceived health, anxiety, depression and satisfaction with life among adults: the HUNT study. *Norway Journal of Epidemiology and Community Health*, *66,* 698-703. https://doi.org/110.1136/jech.2010.113571 | |
| **Theoretical assumptions** | |
| Previous population-based studies suggest that religious, social and cultural activities predict a higher survival rate and good health. Despite this, there remain many knowledge gaps in this relationship.<br>In the population-based Nord-Trøndelag Health (HUNT) study, cultural activity and a large number of health factors were measured.<br>For this purpose, cultural activities were divided into:<br>- creative: those in which individuals actively participate in a creative process, usually by singing, playing an instrument or painting, but also by performing activities of a social nature such as participating in associations, parish work or performing physically challenging actions.<br>- Receptive: Participating in experiences without actually doing it themselves.<br>And they related them to the following variables: perceived health, anxiety, depression and life satisfaction, with the aim of analyzing possible associations between variables, as well as gender differences**.** | |
| *Design* | It is an observational cohort study.<br>Cultural participation was assessed using two questions: 1. receptive cultural activity (RCA): 'How often in the last six months have you attended: 1) a museum/art exhibition; 2) a concert, theatre, or film; 3) a church/chapel a sports event?', 2. creative cultural activities (CCA): 'How often in the last six months have you participated in: 1) an association or club meeting/activity, 2) music, singing, or theatre, 3) parish work, 4) outdoor activities, 5) dancing?<br>Perceived health (PH) was assessed by the question "How is your health at the moment? The response alternatives were: "very good", "good", "good", "not so good" and "bad",<br>Life satisfaction: "Thinking about your life right now, would you say that you are generally? "very satisfied", "satisfied", "somewhat satisfied", "a little of both", "somewhat dissatisfied".<br>Anxiety and depression were measured using the Hospital Anxiety and Depression scale (HADS): HADS-A (anxiety) and HADS-D (depression).<br>The statical analysis: Multiple univariate binary logistic regression was used to study the association between cultural activity indices and the dependent variables, associating all covariates. |

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| *Participants* | The present study uses data from the third HUNT survey (HUNT3, 2006–2008), in which all residents of the north part of Trøndelag County (Norway) (n = 93,860) who were more aged 20 years were invited to participate. In total, 50,807 (response rate = 54.1%) participated. Participants were given a self-report questionnaire (Q1; mailed with the invitation to participate) and were invited to a clinical examination. Q1 included questions concerning participants' socio-demographic characteristics, health behaviours and diseases (both physical and mental), and social relationships. At the clinical examination, a second questionnaire (Q2), which concerned cultural activities, was distributed with a prepaid envelope; this was to be completed at home and returned by mail. Overall, 41,198 participants (response rate = 81%) returned Q2; of these, 2.4% (984) did not answer any of the questions concerning receptive or creative activities and were excluded, meaning our baseline sample comprised 40,214 participants. |
| *Variables* | Dependent: Perceived health (PH), Satisfaction with life (SWL), anxiety and depression<br>Independent: RCA and CCA<br>Covariates: physical activity, smoking, body mass index and alcohol, were, gender |

**Results**

**Perceived health**

Fully adjusted univariate binary logistic regression models, testing the single components of receptive and creative cultural activities, revealed that for receptive cultural activities, only one activity was associated with good/very good health in women. In men, however, all receptive cultural activities were statistically significant associated with good/very good health.

Active participation in creative cultural activities was associated with good/ very good health in women. In men, in contrast, participation in parish work was significantly associated with good/very good health, in addition to participation in association meeting, outdoor activities, dance and working out/sports.

**Satisfaction with life**

The following receptive cultural activities were associated with good SWL: been to church, and sports event in women. In men, attendance for all receptive cultural activities was significantly associated with good SWL. In women, the following creative cultural activities were statistically associated with high SWL: participation in association meeting, music, singing, theatre, outdoor activity, dance, and working out/sports. Men who participated actively in association meeting, outdoor activity, dance, workout and sports reported a significantly good SWL.

**Anxiety**

The receptive cultural activities in women, and all receptive cultural activities in men, were associated with low anxiety scores.

In women, participation in association meetings, outdoor activities, dance and working out/sports were significantly associated with low anxiety scores. Men, participating in association meetings, outdoor activities and working out/sports reported lower anxiety scores.

**Depression**

Attendance for each individual receptive cultural activity was significantly associated with low depression scores in women.

In men, three receptive cultural activities (been to museum/ exhibition, been to concert, theatre, film and sports event) were associated with low depression scores. Women who participated in association meetings, outdoor activity, dance and working out/sports reported lower depression scores. In men, participating in association meetings, music, singing, theatre, outdoor activity and working out/sports was significantly associated with lower depression scores.

**Indices of cultural activities**

In both women and men, both indices of receptive cultural activities and creative cultural activities were significantly associated with good health, good SWL, low anxiety and low depression after adjusting for all confounders. At first, the effect estimates for the association between the indices of cultural activities and good SWL, low anxiety and depression increased when adjusted for age and then decreased after further adjusting for the other co-variables.

**Conclusions**

The results of this population-based study support hypotheses on the effect of cultural activities in health promotion and healthcare.

This study revealed a gender-dependent association between participation in cultural activities and good health, low anxiety- and depression scores, and satisfaction with life in a population.

More specifically, receptive cultural activities seem to have a stronger association with perceived health, anxiety, depression and satisfaction with life than the creative cultural activities

**W5**

Giovanis, E., & Akdede, S. H. (2022). Well-being of old natives and immigrants in Europe: does the socio-cultural integration matter?. *International Journal of Happiness and Development*, 7(4), 291-330. https://doi.org/10.1504/IJHD.2022.128020

**Theoretical assumptions**

In recent decades, there has been a growing interest among researchers and practitioners from all disciplines in the well-being of older people, due to the challenges posed by the ageing population observed in Europe. As life expectancy in each country is improving considerably, effective mitigation approaches are needed to help people maintain their well-being in old age.

One approach that can explain the relationship between sociocultural participation and BS is social capital theory (CST), which has antecedents in the work of Coleman (1988) and Putnam (2000). Empirical evidence shows that participation in community actions has a positive impact on both individual and collective well-being, and social capital contributes to the creation of human capital and is related to financial and cultural capital. Well-being has been identified as a primary objective of public policies aimed at older people, based on a positive view of aging and the belief that old age offers ample opportunities for personal growth and meaningful social interaction.

This article addresses the population of older adults who have migrated at different times in their lives and explores the relationship between measures of sociocultural integration and subjective well-being (BS). Specifically, it sets out the following objectives:

1. To explore the determinants of sociocultural integration and to compare the degree of this integration between natives and immigrants.
2. To examine the relationship between socio-cultural integration and the subjective well-being of both native and immigrant populations, as expressed by life satisfaction and EURO-D; a measure of subjective psychological well-being.

References

Coleman, J. (1988) 'Social capital in the creation of human capital' *American Journal of Sociology*, Vol. 94, No. 1988, pp. S95-S120.

Putnam, R. (2000) *Bowling alone: The collapse and revival of American community*. Simon & Schuster. New York, USA.

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| *Design* | We used panel data from the Survey on Health, Ageing and Retirement in Europe over the period 2004-2017 in 29 countries. We applied seemingly unrelated regressions to explore the simultaneous relationship between sociocultural integration and well-being. We consider first- and |

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| | second-generation immigrants and also immigrants from different countries of origin. Our findings suggest that first-generation immigrants are less likely to engage in the sociocultural activities explored.<br>Hypothesis<br><br>*1.* h1: Participation in socio-cultural activities improves the BS of both natives and immigrants.<br><br>*2.* h2: The level of BS gap between natives and immigrants will decrease due to the socio-cultural involvement of immigrants<br><br>The research is quantitative and uses structural, simple and multivariate regression models.<br>Data analysis is descriptive and correlational |
| *Participants* | People aged 50 and over in 29 European countries in the SHARE database. |
| *Variables* | Determinants of socio-cultural integration<br>Sociocultural participation and subjective well-being<br>Impact of sociocultural integration on well-being |
| **Results** | |
| The results show that first-generation immigrants are less likely to engage in sociocultural activities compared to native-born and second-generation immigrants. However, the main interesting final observation derived is that first-generation immigrants who participate are more likely to engage in those activities more frequently compared to natives. In addition, the findings suggest that both first- and second-generation immigrants report lower levels of subjective well-being.<br>However, those engaged in such activities participate more frequently than natives. In addition, although immigrants report lower levels of BS, the latter improves significantly with socio-cultural integration. | |
| **Conclusions** | |
| The main conclusive observation is that natives are more likely to participate in the socio-cultural integration activities explored<br>The hypothesis that participation in sociocultural activities improves the BS of both natives and immigrants is confirmed.<br>Another finding is the positive relationship between the age of migration or the years that first-generation migrants live in the host country and sociocultural participation, indicating that this type of integration is a learning experience that confirms the findings derived from previous studies.<br>The main conclusive observation is that education has the greatest impact on cultural participation and well-being, followed by employment status, income and health | |

conditions. On the other hand, cultural participation is more influenced by acquired status, such as employment status and income, than by attributed qualities such as gender and age.

| **W6**<br>Van Campen, C., & Iedema, J. (2007). Are persons with physical disabilities who participate in society healthier and happier? Structural equation modelling of objective participation and subjective well-being. *Quality of Life Research*, *16*(4), 635-645. https://doi.org/10.1007/s11136-006-9147-3 | |
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| **Theoretical assumptions** | |
| The general public image and consensus is that people with physical disabilities have a low quality of life, c. Many countries have adopted official policies in order to improve this situation, passing laws to offer people with disabilities the same rights to public services as non-disabled citizens. The goal of policy makers is to normalize the lives of people with disabilities, i.e., to raise the level of their QOL to bring it closer to that of people without disabilities (Office for Disability Issues, Social Development Canada, 2005; Klerk, M. de (2002). The implicit assumption of this policy is that greater participation of people with disabilities not only improves their standard of living, but also their subjective well-being.<br>Aim: In this study we relate aspects of objective participation and subjective well-being of people with and without disabilities to a number of social and health-related determinants.<br>We aim to explain differences in subjective well-being with respect to disabilities in activities and participation in the Dutch population. | |
| *Design* | Linear structural equation modeling of objective participation and subjective well-being is analyzed. The Netherlands Permanent Living Situation Survey (POLS), Basic Module plus Health and Employment Module, 2001 and 2002 editions, published by Statistics Netherlands (CBS), was used for this study. This survey of face-to-face interviews and additional written questionnaires provides a nationally representative data set on persons in the non-institutional population aged 12 years and older in the Netherlands. The questionnaires were studied by analysis of variance and linear structural equation modeling (path analyses) using the AMOS program with maximum likelihood estimation. |
| *Participants* | A sample was selected from the Dutch population. The sample size is 5,826 persons, of whom 642 are persons with physical disabilities. |
| *Variables* | People with disabilities are defined as the group of people with moderate or severe limitations in physical activities. And "objective participation" as observable participation in society, for example, as can be seen in labor participation statistics.<br>Within the wide range of indicators of subjective well-being, the most commonly used were selected: perceived health and happiness. Perceived health" is defined as a person's assessment of his or her physical, mental and social functioning in daily life (also known as health-related quality of life or HRQoL) (World Health Organisation ,2001; Ware, J. E., et al. 2002; Cummins, R. A., Lau, A. L. D., & Stokes, M. 2004; Cummins, R. A. 2000). and "happiness" is defined as someone's satisfaction with life in general (Veenhoven, R. 2000). Consistent with ICF, disability process theory, and the study on |

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| | subjective well-being, we model differences in perceived health and happiness as outcomes of disability process |

**Results**

Differences in participation and subjective well-being. The deficit in labor participation is large. Three quarters of people with physical disabilities are unemployed. The more severe the physical limitation, the less contact those affected have with friends. The number of vacations per year is drastically reduced in people with more severe limitations; almost half of the people with severe physical limitations do not go on vacation. They also visit museums less frequently, although the differences here are less marked than for going on vacation.

Perceived physical and mental health, as well as happiness, decrease as the severity of physical limitations increases. However, perceived physical health declines more rapidly than perceived mental health. The social functioning of people with physical limitations is the lowest among the indicators of perceived mental health. This is in line with previous findings that people with physical limitations lead socially deprived lives.

**Conclusions**

The first model, which assumed well-being as an outcome of the disability process of impaired bodily functioning, limited activities, and restricted participation, was rejected on the basis of the fit criteria. The second model, which models subjective well-being and objective participation as parallel outcomes, and includes socioeconomic status, fit the empirical findings well. On top of that, the second model explained a larger proportion of the variance in the indicators than the first model.

The idea that subjective well-being is the result of a chain of impaired bodily functions, limited activities and restricted participation is rejected by this study. Duration of illness and severity of physical limitations have a direct influence on objective participation, but indicators of objective participation show virtually no correlation with perceived health and happiness

A policy recommendation based on the latter finding would be to consider objective participation and subjective well-being as separate policy outcomes. The assumption that greater objective participation leads to better subjective well-being in people with disabilities is contradicted by the empirical findings. If there is a correlation between these two aspects of quality of life, then it probably operates through the assessment of participation. Based on these findings, a commitment to enabling people with physical disabilities to participate in society will only lead to improved subjective well-being for this group if they perceive that participation as valuable (i.e., enjoy it) and are able to achieve long-term personal goals as a result.

# REVIEWS CATEGORY II: ACCESS TO CULTURE FOR ALL

| **S17**<br>Fornasari, F. (2020). Social inclusion and museum. Communities, places, narratives. *European Journal of Creative Practices in Cities and Landscapes*, *3*(2), 159–185. https://doi.org/10.6092/issn.2612-0496/12588 | |
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| **Theoretical assumptions** | |
| Research on the design of museums and public spaces with cultural value. Among the first is the principle of universal inclusion.<br>The aim is to demonstrate that cultural work cannot forget inclusion for all audiences.<br>Any design work must understand that the issue of accessibility is not a variant.<br>The goal of inclusion is not an alternative. A context is favorable when it allows people's autonomy. All of this in a relational dimension. | |
| *Design* | Case analysis: 8 design of museums and public spaces with cultural value |
| *Participants* | 8 cultural spaces |
| *Variables* | Disability elements<br>• bodily functions,<br>• body structures,<br>• deficiencies<br>• type of activities,<br>• participation in life situations.<br>Environmental interaction elements<br>• activity limitations<br>• restrictions on participation<br>• environmental factors<br>• physical and social environment person<br>The obstacles to accessing and enjoying cultural places can be multiple.<br>• architectural,<br>• typological<br>• language,<br>• sensory,<br>• cognitive,<br>• cultural-economic,<br>• • technology. |
| **Results** | |
| 1. City: How much are public meeting and meeting spaces needed?<br>2. Spaces: How do we arrive at those principles?<br>3. Design<br>4. Accessibility versus exclusion<br>5. Integration versus exclusion<br>6. Exclusive spaces | |

| Conclusions |
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| This article shows research on the design of museums and public spaces with cultural value. The article is divided into two parts.<br>The first part shows the principles followed in the author's project activity. Among the first is the principle of universal inclusion.<br>The second part of the article shows a series of case studies. In particular, we show some museum and cultural accessibility projects.<br>Any design work must understand that the issue of accessibility is not a variant.<br>The goal of inclusion is not an alternative.<br>Disability characterizes the condition of the person in an unfavorable context.<br>Designing favorable contexts is our mission.<br>A context is favorable when it allows people's autonomy.<br>Autonomy allows you to measure your abilities in order to increase them.<br>All of this in a relational dimension. |

| S21<br>Gilroy, J., & Emerson, E. (2016). Australian indigenous children with low cognitive ability: family and cultural participation. Research in developmental disabilities, 56, 117-127. https://doi.org/10.1016/j.ridd.2016.05.011 | |
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| **Theoretical assumptions** | |
| Analysis of data collected in a Longitudinal Study of Indigenous Children in Australia:<br>There is considerable evidence to suggest that children with low cognitive ability, along with children with disabilities in general, are at increased risk of being excluded from participating in family events, significant cultural practices, education and community activities.<br>Research shows that commitment and participation in indigenous culture and kinship systems play an integral role in children's healthy development.<br>The prevalence of Indigenous children at risk of delay is significantly higher than their non-Indigenous counterparts. The 2012 Australian Early Development Index study found that "Indigenous children are more than twice as likely to be developmentally vulnerable as non-Indigenous children. | |
| *Design* | non-random intentional sampling based on eleven sites. |
| *Participants* | 2 cohorts of indigenous children<br>a cohort B aged between 6 months and 2 years at recruitment (born 2006 and 2007)<br>a K cohort aged between 3 years, 6 months and 5 years at the time of recruitment (born 2003 and 2004).<br>Approx. 150 children at each of the eleven sites, giving a target sample of up to 1650 children (equivalent to 5-10% of indigenous children in these age groups). |
| *Variables* | Indigenous practices and identity and family activities.<br>The sociodemographic module of the parent interview: language, culture and religion of the participants, child and family activities) that included elements related to specific indigenous practices and identities<br>(e.g., how often does the study child go to indigenous centers? and cultural events?) or the frequency of family activities carried out with the study child that could form the basis for cultural participation (e.g., have them tell you an oral history)<br>Remoteness and material hardship<br>It includes information on two potentially important sources of data for examining the association between children's cognitive ability and participation in cultural and family activities. |
| **Results** | |
| Category A: Indigenous practices and identity and family activities<br>In Cohort B, children with low cognitive ability had higher levels of participation on all five indicators in both adjusted and unadjusted comparisons. | |

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| In cohort K, there were no statistically significant differences between children with and without low cognitive ability.<br>Category B: Remoteness and material hardship<br>In Cohort B, children with low cognitive ability had lower levels of participation in family activities on 8 of the 14 individual indicators (57%) and had lower levels of participation in a variety of activities in both adjusted and unadjusted comparisons. adjusted.<br>In Cohort K: children with low cognitive ability had lower levels of participation in family activities in 7 of the 10 individual indicators (70%) and the variety of activities in which they participated;<br>Family and community supports and services, such as children's play groups, aimed at children with developmental delays, ensure that these children acquire the protective characteristics essential for a healthy adult life, such as resilience and good social skills.<br>The findings indicate a possible need to investigate the development of services that encourage the social participation of indigenous children with low cognitive ability.<br>The study suggests that indigenous children with low cognitive ability should participate in family and cultural activities at the same rate as all children. The kinship system, which embodies the essence of culture and country, provides indigenous children with the necessary knowledge about their place and social roles in their community. |
| **Conclusions** |
| Family and cultural inclusion are essential for the healthy development of indigenous Australian youth with low cognitive ability.<br>The study results indicated that, in some areas, Indigenous children with low cognitive ability are at greater risk of social exclusion than their peers. We discuss the policy implications of these findings with respect to addressing Indigenous disadvantage.<br>The results have identified a potentially significant social policy issue for responsible governments. |

| **W7**<br>Narciso, D., Pádua, L., Adão, T., Peres, E., & Magalhães, L. (2015). Mixar mobile prototype: Visualizing virtually reconstructed ancient structures in situ. *Procedia Computer Science, 64*, 852-861. https://doi.org/10.1016/j.procs.2015.08.638 | |
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| **Theoretical assumptions** | |
| MixAR project is a proposed in situ visualization system of ancient, virtually reconstructed buildings superimposed on ruins, including their interiors and exteriors. The goal is to provide museum visitors with background knowledge about the artworks and orientation, guiding them through the exhibition space in a certain order. Additionally, you can see an example of a system capable of operating in both types of scenarios, indoors and outdoors. This is a well-known problem that concerns the precise alignment between virtual and real objects | |
| *Design* | Design and application of a Geographic Information System and virtual model for the MR experience |
| *Participants* | 8 cultural spaces |
| *Variables* | Variables<br>1) Structure increase<br>2) Number of vertices<br>3) Number of textures<br>4) Number of faces<br>Contrast in different media<br>• Container<br>• Library<br>• Engineering |
| **Results** | |
| The container set had the best performance achieving an average of 17.3 FPS during initialization, 16.4 during tracking, and 16.3 with respect to the missing state.<br>Performance measurements in the library averaged 7.5 FPS during initialization, 14.2 during tracking, and 7.6 during the lost state.<br>The Engineering suite achieved an average of 11.5 FPS on initialization, 15.5 during tracking, and 12.5 on stall.<br>Tracking calculations based on the line/surface model have a greater impact in terms of computational load than the complexity of the augmented structure. | |
| **Conclusions** | |
| This article shows research on the design of museums and public spaces with cultural value. The article is divided into two parts.<br>The first part shows the principles followed in the author's project activity. Among the first is the principle of universal inclusion.<br>The second part of the article shows a series of case studies. In particular, we show some museum and cultural accessibility projects.<br>The project shows how cultural work cannot forget inclusion for all audiences.<br>Any design work must understand that the issue of accessibility is not a variant. | |

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| The goal of inclusion is not an alternative.<br>Disability characterizes the condition of the person in an unfavorable context.<br>Designing favorable contexts is our mission.<br>A context is favorable when it allows people's autonomy.<br>Autonomy allows you to measure your abilities in order to increase them.<br>All of this in a relational dimension. |

# REVIEWS CATEGORY III: ACCESS TO CULTURE FOR PEOPLE WITH DISABILITIES

| S1<br>Dubiel, M. (2023). National Theatre in My Kitchen: Access to Culture for Blind People in Poland During Covid- 19. *Social Inclusion, 11*(1), 72–81<br>https://doi.org/10.17645/si.v11i1.5741 | |
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| **Theoretical assumptions** | |
| Access to culture for blind people; virtual culture becomes a space of negociation between social exclusion and inclusion; transfer of cultural life events to internet; may increase barriers to the access to culture // ambiguous nature/ access to cultural life<br>The COVID-19 pandemic has led to a global shift towards virtual spaces, namely accessibility to cultural activities for visually impaired people from these spaces. Studies on the impacts of the pandemic on this population, especially in non-Western contexts, have not focused as much on cultural accessibility. To fill this gap, this study in Poland focuses on the accessibility of virtual cultural events, categorised into online events (interactive meetings in real-time) and offline events (downloadable or on-demand materials). The central question was whether the virtualisation of cultural events improved or hindered accessibility for visually impaired individuals, focusing on intellectual (rather than physical) access.<br>The article conceptualises accessibility as a human right, suggesting that accessibility should not be limited to specific tools or adaptations for a particular group, in line with universal design principles. Universal design involves creating products and environments that everyone can use without adapting. It is based on the principles of equitable, flexible, simple and intuitive design that promotes social inclusion by accommodating the diverse needs of users. Its implementation requires an interdisciplinary approach to the development of accessible solutions. The article criticises previous approaches that viewed disability within a medical or rehabilitation framework and advocates a shift towards processes of empowerment and emancipation in line with the principles of disability studies. It emphasises the social model of disability, stating that disability is not just the result of individual dysfunction but is constructed by social and environmental factors. It emphasises that disability arises due to defects in the social environment and advocates a shift in focus from individual incapacity to social inclusion. | |
| *Design* | Qualitative research. Involves structured interviews, autoethnographic material (as a blind participant in cultural events online), and information from websites and social media profiles. Conducted between 1 November 2020 and 30 June 2021. |
| *Participants* | 20 Participants in cultural events (14 blind and 6 low-vision people; 12 women and eight men; Age range: 25 to 52 years; from 11 cities of Poland).<br>Recruitment was made by announcements posted on two Facebook groups for the blind and visually impaired in Poland; b) 6 Accessible culture providers representing 5 institutions and NGOs, all with prior experience with cultural accessibility. The recruitment emerged from the personal contacts of the researcher. |

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| *Variables* | Techniques to make remote cultural events accessible.<br>Challenges, advantages, and disadvantages of remote participation in cultural events.<br>Type of event.<br>Demographic data (age, gender, city of residence, visual impairment status).<br>Institutions and NGOs represented.<br>Experiences of participants with accessibility to culture. |
| **Results** | |
| Challenges to making remote culture accessible identified were digital exclusion, known as the "digital divide,"; limited digital skills, lack of internet access, and language barriers hindering participation in online cultural events; technical support and user-friendly instructions can help bridge the digital gap. Alternative formats like radio plays or physical CDs are used to make cultural content accessible to those with limited digital skills.<br>The advantages of making remote culture accessible identified were remote cultural events offer increased independence, allowing individuals to choose when and where to engage with cultural content. Virtual events reduce geographical barriers, enabling participation beyond one's local area. Revisiting content and flexibility in remote access enhance understanding and enjoyment. Small cities and areas with limited cultural offerings benefit from increased access to virtual cultural events.<br>The disadvantages of making remote culture accessible identified were remote participation lacks tactile and embodied experiences, limiting the depth of engagement. Social interaction and the sense of community are reduced in virtual settings. The absence of artist interaction and the inability to express applause diminish the cultural experience. Remote participation blurs the boundary between private and public spaces, leading to a sense of dissonance and nostalgia for traditional experiences. | |
| **Conclusions** | |
| Accessibility is well-established in many cultural institutions in Poland. The move to remote modes during the pandemic has stimulated further development in accessibility. Reflection on virtual culture contributes to a broader understanding of digital accessibility, covering screen reader compatibility and universal design.<br>It is essential to recognise the diversity within the visually impaired community. Factors such as gender, age and place of residence play a role in their needs and experiences.<br>Remote cultural life has its pros and cons. While it misses out on some essential accessibility services of live events, it offers alternatives to those excluded due to geographical or financial constraints. Despite its flaws, remote cultural life is a crucial aspect of current accessibility, requiring further research. It considers the importance of increasing the number of participants in future studies.<br>The study contributes to the ongoing debate about the role of visually impaired people in cultural consumption in Poland. | |

| **S2**<br>Sabatini, S., Martyr,A., Gamble, L.D., Jones, I.R., Collins, R., Matthews, F.E., Knapp, M., Thom, J.M., Henderson, C., Victor, C., & Clare, L. (2023). Are profiles of social, cultural, and economic capital related to living well with dementia? Longitudinal findings from the IDEAL programme. *Social Science & Medicine, 317*. https://doi.org/10.1016/j.socscimed.2022.115603 | |
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| **Theoretical assumptions** | |
| Social, cultural and economic capital related to living well with dementia; profiles: socially and economically privileged/ financially secure/ low capital/ very low capital<br>The article is based on Bourdieu's theory of capital and explores how various forms of capital relate to the well-being and "living well" of individuals with dementia. The concept of "living well" with dementia is a theoretical assumption and a policy objective (UK) to promote well-being that encompasses physical, mental, and social aspects of life.<br>The article argues that higher social, cultural, and economic capital levels can contribute to a better quality of life (QoL), satisfaction with life (SwL) and general well-being for individuals with dementia. It explores how these forms of capital are associated with well-being outcomes. It notes that different forms of capital are interconnected, and individuals can use one form to compensate for another. For example, economic privilege can be used to develop cultural capital, and social capital can pay for limited economic capital.<br>The impact of social, cultural, and economic capital on well-being can vary over time as dementia progresses. Different stages of dementia may require different combinations of these forms of capital. | |
| *Design* | This is a longitudinal study, utilizing data collected in three waves: baseline (2014–16), 12-month follow-up (2015–17), and 24-month follow-up (2016–18). The research is based on the Improving the Experience of Dementia and Enhancing Active Life (IDEAL) program, which involves the recruitment of participants with dementia through a network of 29 National Health Service (NHS) sites in England, Scotland, and Wales. Participants were assessed at baseline and followed up at 12 and 24 months. |
| *Participants* | Participants are individuals with dementia who met specific inclusion criteria, like living in the community at baseline, having a diagnosis of any type of dementia, and having a Mini-Mental State Examination (MMSE) score ≥15, indicating mild-to-moderate dementia. Exclusion criteria were also defined, such as the inability to provide informed consent, living in residential care, having a co-morbid terminal illness, and any known potential for home visits to pose a risk to research staff. Participants with non-terminal chronic health conditions were eligible to enrol in the study.<br>The study included a sample of 1537 people with dementia at baseline, 1183 at 12-months, and 851 at 24-months. |

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| *Variables* | The variables in this study are related to social, cultural, and economic capital, quality of life (QoL), satisfaction with life (SwL), and well-being. These variables include indicators of social capital (interactions with friends, civic participation, social participation, neighborhood trust, social network), cultural capital (educational attainment), and economic capital (annual income). Quality of life, satisfaction with life, and well-being are measured using specific scales (Quality of Life in Alzheimer's Disease scale, Satisfaction with Life Scale, World Health Organization-Five Well-being Index). Additionally, baseline personal characteristics of participants, such as age, sex, marital status, dementia subtype, time since diagnosis, living situation, urban/rural location, and social class, are considered as variables in the analysis. The Addenbrooke's Cognitive Examination-III (ACE-III) is used to measure cognition. |
| **Results** | |
| Most of the participants had Alzheimer's disease, were male, married, and living with a spouse or partner.<br>In terms of social capital, most participants were not socially isolated, and trusted their neighbors, but reported infrequent interactions with friends.<br>In terms of cultural capital the participants generally had low educational qualifications and engaged in cultural activities infrequently.<br>In terms of economic capital, around 30% of participants had an annual household income equal to or above the UK average, but average capital levels were already low at baseline.<br>The study analysis identified four distinct groups based on levels of social, cultural, and economic capital: group 1: Socially and economically privileged; group 2: Financially secure; group 3: Low capital and group 4: Very low capital.<br>These groups differed in terms of civic and social participation, neighborhood trust, cultural engagement, and economic status.<br>Group membership was associated with personal and clinical characteristics such as dementia subtype, age, marital status, social class, and cognition. The study shows thar socially and economically privileged individuals had higher social class, better cognition, and were less likely to be women, while very low-capital individuals had the lowest levels of cultural participation and economic capital.<br>When the study made the associations Between Capital and Quality of Life (QoL), Satisfaction with Life (SwL), and Well-being the results highlights that the indicators of social capital were associated with higher baseline QoL scores, especially having more frequent interactions with friends and greater neighborhood trust. Lower educational achievements and less cultural engagement were associated with poorer baseline QoL. Higher economic capital was associated with better baseline QoL. Neighborhood trust was associated with a small improvement in QoL or well-being over time, while civic participation was associated with a small decline in SwL.<br>The socially and economically privileged and financially secure groups had higher QoL and well-being at baseline compared to the low capital group. Over time, scores for | |

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| QoL, SwL, and well-being remained relatively stable for all groups, with a slight decline in well-being for the socially and economically privileged group. |
| **Conclusions** |
| Individuals with low social, cultural, and economic resources are doubly disadvantaged when it comes to dementia. They have a higher risk of developing dementia and fewer resources to cope with it, affecting their quality of life.<br>Immediate policies are needed to support older people with dementia, ensuring they receive entitled benefits and assistance. Efforts should focus on disadvantaged areas.<br>Long-term policies should address inequalities throughout life, starting from early education. Recommendations include promoting cognitive reserve and reducing social and economic disparities, as proposed by organizations like the International Federation on Aging. This study, based on a large cohort of dementia patients, reveals that low social and cultural capital is prevalent. People with dementia generally have lower capital than cognitively healthy older individuals in Britain. |

| **S4**<br>Gigerl, M., Sanahuja-Gavaldà, J.M., Petrinska-Labudovikj, R., Moron-Velasco, M., Rojas-Pernia, S. & Tragatschnig, U. (2022). Collaboration between schools and museums for inclusive cultural education: Findings from the INARTdis-project. *Frontiers in Education,* 7. https://doi.org/10.3389/feduc.2022.979260 | |
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| **Theoretical assumptions** | |
| Collaboration between schools and museums for inclusive cultural education; inclusive arts education – participation/ free expression/ training of professionals; migrants/ disabled [pedagogy of diversity] memory/ history/ community; "Europe is built on migration" – EU; culture/ discourse; participation / action; arts education/ inclusive society/ personality; museums [ accessibility/ experience / opening to everyone (vulnerable group)] ; barriers: infrastructures/ human resources/ poor organizational development/ environmental barriers / training of professionals<br>The article assumes the importance of legislation. In the European Union, legislation enshrines the values of democracy and human rights as guiding principles for all partner countries. Governments must regulate integration processes to enable full social membership for marginalised groups. In this sense, it assumes and highlights that legal framework, such as the UN Convention on the Rights of Persons with Disabilities, call for socially inclusive measures to enable full social participation for persons with disabilities.<br>Arts-based approaches emerge as a potent tool for civic learning, offering a creative pathway to address inequality and migration-related issues. Through these endeavours, we empower individuals to participate and shape their narratives.<br>Museums and schools collaborate to create social spaces where all voices are heard, promoting cultural participation and equity. It's about empowerment and self-determination, realising everyone's rights in our harmonious society."<br>As a holistic force, art education integrates diverse forms of self-expression, fostering critical thinking and cultural awareness. It serves as the core of interdisciplinary learning. It enhances problem-solving, critical thinking, and creativity, shaping individuals' knowledge. Art also regulates emotions and nurtures self-expression, fostering self-discovery and enriching lives. It balances personal growth and societal integration.<br>The article emphasises the importance of accessibility, experience, and inclusivity in museums. It suggests that museums should proactively address diversity and cater to the needs and desires of all visitors, regardless of their backgrounds. It indicates that museums should provide a balance between activities aimed at recognising group identities and those designed for specific social groups. The article highlights the role of information and communication technologies, such as the digitalisation of content and virtual reality, in enhancing museum experiences. It suggests that technology should align with the aims of social science teaching and democratic engagement. | |
| *Design* | The research used a mixed-method design and employed a non-probabilistic, purposive sampling method. Data was collected using |

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| | Multiple instruments, including surveys, interviews, and focus groups. The research collected both quantitative and qualitative data. |
| *Participants* | 4 countries (Austria, Spain, North Macedonia and Portugal)<br>1st phase of the study:<br>• 37 participants in the pre-test of the questionnaire (professors, teachers, educators in educational and cultural institutions, Master's and PhD students in the fields of art and education)<br>• 388 professionals in the socio-educational and artistic institutions respondents to the questionnaire (snowball)<br>• 52 professional interviews<br>• 8 discussion groups with a total of 56 professionals (including professionals from artistic and sociocultural institutions)<br>2nd phase of the study:<br>I. 408 student interviews<br>85 visitors interviews |
| *Variables* | Inclusive arts education (relates to the first research objective, which seeks to understand what inclusive arts education entails and how it can be promoted through cooperation and participation).<br>Access and participation in arts institutions (is connected to the second research objective, which aims to explore how access and participation of all people in arts institutions can be facilitated especially migrants or persons with disabilities). |
| **Results** | |
| The perspective of Professionals highlights that:<br>Collaboration with socio-educational institutions is essential for developing inclusive artistic projects, but it requires advance notice, knowledge of activities, and awareness of participants' needs.<br>The lack of adequate infrastructure, organisational structure, and human resources in cultural institutions hinders the implementation of inclusive arts projects.<br>Professionals emphasise the importance of developing teams with a high awareness of accessibility and promoting interdisciplinary collaboration for inclusive cultural projects.<br>The perspective of Students highlights that:<br>Students highly value activities during visits to art institutions, as they provide spaces for participation, empowerment, experimentation, and creative expression.<br>Effective communication by educators, including interaction, questioning, and adaptation of vocabulary, significantly influences the access and enjoyment of the visit.<br>Students need more open, flexible, and dynamic methodological strategies that align with their interests and needs.<br>They suggest adapting the timing of activities and creating spaces for play and interaction within art institutions.<br>Accessibility concerns include external access, parking spaces, spaciousness of rooms, lighting, and suitable positioning of art pieces.<br>Students recommend using signs, arrows, alternative communication systems like sign language and braille, and larger text for better understanding and engagement. | |

Physical accessibility improvements, such as mini ramps, are needed in specific spaces to accommodate individuals with mobility challenges.

Students also highlight the importance of having spaces for rest and mid-morning breaks during visits to art institutions.

Institutions and professionals in the arts sector recognise the principles of inclusion but face substantial challenges when translating these principles into practice. This difficulty arises due to resource constraints and the existing organisational structures within these institutions.

Arts education emerges as a powerful tool for fostering inclusive spaces. It empowers participants to express themselves freely and is pivotal in promoting accessibility and active participation. The study underscores the significance of activities during visits to art institutions, where students felt highly engaged and empowered.

Accessibility and participation are shown to be closely intertwined. Creating spaces encouraging interaction, acceptance, and decision-making is crucial for achieving social inclusion. The study emphasises the importance of addressing barriers to access and fostering inclusive environments within art institutions.

Artistic projects are most successful when they give voice to participants and actively listen to their interests and needs. Creating meaningful and inclusive creative experiences is essential to collaboration between creators and beneficiaries.

Universal design principles ensure physical, sensory, and cognitive access to art institutions. The study highlights the need to implement these principles to guarantee access and participation for all individuals, regardless of their abilities.

Professionals working in art institutions require training to conceptualise inclusive art projects effectively. This training is essential to help them grasp the synergy between art and inclusion, allowing for more inclusive practices within these institutions.

Art experiences extend beyond mere aesthetics; they help build social networks and strengthen individual connections. Arts education cultivates creative abilities and shapes attitudes, behaviours, and a sense of belonging.

## Conclusions

The article emphasizes the significance of cultural participation as a fundamental human right, underscored by various international conventions. It discusses the efforts made by artistic and socio-educational institutions to implement inclusion as a means to exercise this right, even though some professionals may find it challenging. Arts education is portrayed as a vital tool for promoting participation, allowing individuals to freely express themselves and fostering a sense of belonging.

Inclusive artistic projects are centered around participatory processes, requiring multidisciplinary teams and involving vulnerable populations to facilitate knowledge exchange. However, the article acknowledges existing barriers, including infrastructure limitations, resource shortages, organizational challenges, environmental obstacles, and professional training gaps.

To address these obstacles, the text suggests incorporating educational strategies such as alternative communication systems, universal design, easy reading materials, Braille

information, tactile models, audio descriptions, signing guides, and subtitled videos. Moreover, it emphasizes the importance of coordination among professionals from various institutions supporting individuals with disabilities and advocates for training programs that raise awareness about inclusive processes and encourage the incorporation of inclusive methodologies in different artistic languages.

In summary, the article underscores the need to train professionals in inclusive arts education, promote collaboration among experts, and implement inclusive strategies to advance social inclusion and cultural participation for all.

| **S16**<br>Vargas-Pineda D. R. y López-Hernández O. (2020). Experiencias de artistas con discapacidad frente a la promoción de la inclusión social. *Arte, Individuo y Sociedad*, *32*(1), 31-44. https://doi.org/10.5209/aris.60622 | |
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| **Theoretical assumptions** | |
| Disabled artists and social inclusion \ contrasting artistic performance of disabled artistic performance of disabled artists with social and academic inclusion \ disabled artists are cultural leaders ( painting \ dancing \ performing) ( PT- artistas sem braços)<br>The theoretical background of the text appears to be informed by a combination of disability studies, social models of disability, inclusive and diversity theories, art therapy, human rights frameworks, and cultural theory. These theoretical perspectives collectively contribute to the discussion of the inclusion of individuals with disabilities in the cultural and artistic realm and the recognition of their creative potential. This aligns with theories that explore the capacity for creative expression in all individuals, regardless of their abilities or disabilities.<br>The article draws on disability studies to discuss the exclusion and marginalization of people with disabilities in cultural spaces, challenges traditional medical models of disability and focuses on the social construction of disability, reflects, particularly, elements of the social model of disability, which posits that disability is not solely a medical condition but a result of societal barriers and discrimination. It emphasizes the importance of removing these barriers to enable the full participation of individuals with disabilities in society. Emphasizes the need for inclusion and diversity in cultural and artistic spaces. This is in line with broader theories of social inclusion and diversity, which argue for recognising and celebrating differences in society.<br>The article touches on the concepts of art therapy and the use of art to empower individuals with disabilities. Art therapy is a well-established field that uses art as a therapeutic tool, and the text suggests that art can also serve as a means of empowerment and self-expression.<br>The article references the United Nations Convention on the Rights of Persons with Disabilities (UNCRPD), highlighting the importance of recognizing the rights of people with disabilities, including their right to participate in cultural life. This reflects a human rights perspective.<br>The article engages with cultural theory by discussing the role of culture in shaping perceptions of disability and the potential for cultural spaces to challenge or reinforce these perceptions. It also touches on the idea that art is a cultural expression that should be accessible to all. | |
| *Design* | The research design in this study is qualitative. It involves conducting interviews and focus groups to gather in-depth information and insights from participants. The qualitative approach aims to understand the meanings that individuals attribute to their lives and experiences. |
| *Participants* | 1) 5 institutions – 5 directors/leaders - Directors or leaders of institutions and organizations that offer artistic training for people with |

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| | disabilities in Bogotá (three fine arts institutions and two dance institutions).<br>2) 3 focus groups but does not identify the number of participants per group with individuals with disabilities who are either amateur or professional artists. |
| *Variables* | Meaning of being an artist, training and/or qualification processes, job opportunities and reality versus regulations; "the barriers to social inclusion". |

**Results**

The results emphasize the importance of recognizing and nurturing the creative potential of individuals with disabilities, promoting inclusive artistic training, and bridging the gap between clinical and artistic perspectives on disability and art and highlights the challenges artists with disabilities face in terms of employment, remuneration, societal perceptions, and barriers to social inclusion. It emphasizes the need for more inclusive and supportive policies and practices in Colombia's arts and cultural sector.

The article anilyse the Perceptions of Being an Artist with Disability and shows There's a need to bridge the gap between clinical and artistic perspectives on disability. While clinical views often focus on limitations, the artistic perspective recognizes the creative potential in individuals with disabilities. In same time, highlights that the Institutions and organizations aim to support the personal and professional development of people with disabilities as artists. Being an artist provides a means of expression and communication, offering a refuge from the challenges of everyday life, and the Art is seen as a universal language for expressing life experiences.

From the point of view of Institutional Approaches and Methodologies the most important ideas are that the Artistic training focuses on imparting technical skills and creativity, guided by professional artists, and effective teaching involves sharing experiences and respecting everyone’s humanity. But some institutions may struggle to adapt to the needs of individuals with disabilities, such as providing accessible facilities and accommodations, leading to challenges in the learning process. In some cases, peers' discomfort with students with disabilities can lead to isolation or the need to complete assignments independently.

The opportunities for artistic training are specially access to artistic training varies, with some individuals facing barriers due to their disability type or the availability of resources. For people who are deaf, access to sign language interpreters can significantly impact their ability to continue their artistic education. Solid and comprehensive artistic training can lead to lucrative career opportunities. Some institutions prioritize this type of training and encourage students to engage with meaningful cultural identities. There are differing views on whether artistic training is suitable for all individuals with disabilities. Some emphasize that it should be based on a person's abilities and interests rather than seen as a one-size-fits-all approach.

Artists with disabilities in Colombia face challenges in accessing employment opportunities due to high exhibition costs. Some believe that support for artists should

extend beyond disability-specific initiatives to include various populations. Professional artists with disabilities are gradually gaining recognition and participation in exhibitions.

Income possibilities for artists with disabilities are linked to their commitment and initiative. Family support varies, especially for those with intellectual and psychosocial disabilities. Recognized artists with disabilities often receive commissions, limiting the sale of their original work.

The reality of artists with disabilities contradicts Colombian inclusion norms. There's a distorted understanding of inclusion in education, failing to accommodate diverse needs and abilities. Some institutions have innovative inclusion approaches.

People with disabilities encounter daily obstacles in accessing physical spaces, education, employment, transportation, and civic participation. Societal misconceptions about disability persist, impacting employment and inclusion efforts.

**Conclusions**

Art is a source of meaning in life, fostering human communication through universal languages. It enables creativity and autonomy. When incorporated into education, art can serve therapeutic or educational purposes, offering avenues for human expression. To promote inclusion in the arts, there is a need to shift the focus from therapy to comprehensive support, including quality training.

In employment, the positioning of individuals in the art field depends on their production but can be limited by financial constraints. Despite challenges, many individuals with disabilities find art a critical factor in their artistic and personal development. Some artistic groups are professionalizing and providing opportunities in inclusive arts.

Family support varies, with economic resources often influencing the level of support. Discrepancies exist between inclusion norms and reality, especially in education, where individual learning styles are often overlooked.

Barriers, including societal prejudices, affect artists, particularly those with disabilities, leading to expressions of pity. Art should not be the sole option for occupation, especially for individuals with intellectual disabilities, who often approach it therapeutically. Advocacy is needed to recognise and restore the rights of people with disabilities, with art as a powerful means to break down semantic barriers and contribute to cultural transformation.

# REVIEWS CATEGORY IV: CULTURAL POLICIES AND PARTICIPATION (BARRIERS AND ENABLERS)

| S3<br>Šubic, N., & Ferri, D. (2023). National disability strategies as rights based cultural policy tools. *International Journal of Cultural Policy, 29*(4), 467-483, https://doi.org/10.1080/10286632.2022.2053960 | |
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| **Theoretical assumptions** | |
| National disability strategies as cultural policy tools; Persons with disabilities should a) enjoy access to cultural materials in accessible formats; b) enjoy access to TV programs etc and cultural activities; c) enjoy access to cultural performances or services; UN convention on the rights of persons with disabilities (CRPD) art 30 [pp.472-473] (chart); enhancing accessibility of cultural content; supporting persons with disability as creators of culture; cultural policy: Slate's involvement in the realm of culture | |
| *Design* | The study is based on a qualitative analysis of national disability strategies from 27 EU Member States plus the UK starting from 2008, coinciding with the entry into force of the CRPD. The focus is on national strategies rather than EU strategies, as Member States have primary responsibility for cultural policy. The research includes comprehensive national disability strategies and excludes sectoral plans. Data from 43 national disability strategies, including recent ones from 2021, were analyzed. |
| *Participants* | The participants in this study are the 27 EU Member States plus the UK, excluding Greece, Belgium, and France which did not adopt national disability strategies within the timeframe considered. Half of the states adopted multiple strategies, and eight strategies covered periods up to 2020 with some countries not having adopted subsequent strategies. Estonia's 'Welfare Development Plan' is included in the analysis despite not specifically focusing on disability. |
| *Variables* | The study employs thematic analysis to identify patterns of meaning within qualitative data, particularly focusing on themes related to the participation of people with disabilities in cultural life as addressed by national disability strategies. Four main recurring themes emerged: enhancing accessibility of cultural heritage, institutions, and content; supporting artists with disabilities and encouraging their active participation as creators; raising awareness about the participation of persons with disabilities in culture; and protecting disability identity and culture. The analysis also examines policy measures proposed by states related to these themes, although the aim is not to evaluate individual strategies quantitatively but rather to assess whether they align with a rights-based cultural policy approach. |
| **Results** | |
| Enhancing accessibility:<br>National strategies prioritize improving physical access to cultural heritage and institutions, proposing measures like refurbishment and regulatory standards. They also address the accessibility of cultural content, offering materials in various formats and digitalizing content. | |

Supporting disability creators:
Strategies aim to increase the involvement of persons with disabilities in cultural activities, including mainstream projects and specialized initiatives. They also promote art education and employment opportunities in the arts sector for persons with disabilities.

Awareness-raising:
Strategies emphasize cultural participation as a catalyst for societal change and advocate for inclusive projects and training for cultural professionals. They also highlight the importance of accessible information dissemination.

Disability identity:
Strategies recognize the significance of sign language and Deaf culture in shaping the identities of persons with disabilities. They advocate for legislative protection and support for sign language, including funding for interpretation and training.

**Conclusions**

National disability strategies serve as tools for cultural policy, emphasizing the state's role in supporting cultural participation by persons with disabilities. They align with the CRPD's view of state responsibility for ensuring accessibility and promoting cultural rights.
However, these strategies primarily focus on accessibility and consumption rather than supporting the production of culture by persons with disabilities. While legislative measures are central to protecting disability identity, strategies lack specificity and clear implementation plans.
Despite their alignment with the CRPD, national disability strategies often lack comprehensive measures for active participation and fail to fully integrate persons with disabilities into cultural governance structures.
In conclusion, while national disability strategies shape cultural policy implicitly, they may not fully realize the potential of rights-based cultural policies on their own. Integration with explicit cultural policy plans could enhance their effectiveness in promoting cultural participation by persons with disabilities.

| S5 | |
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| Leahy, A., & Ferri, D. (2022). Barriers and Facilitators to Cultural Participation by People with Disabilities: A Narrative Literature Review. *Scandinavian Journal of Disability Research 24*(1), 68–81. https://doi. org/10.16993/sjdr.863 | |
| **Theoretical assumptions** | |
| The theoretical assumptions of the article are centered around the understanding that there are barriers and facilitators that impact the cultural participation of individuals with disabilities. The article builds on previous studies and literature to identify and classify these barriers and facilitators. The authors approach the topic from a narrative perspective, conducting a literature review to gather and analyze existing research on the subject. The theoretical assumptions of the article are also grounded in the principles of human rights, particularly the Convention on the Rights of Persons with Disabilities. This suggests that the authors view cultural participation as a fundamental right for individuals with disabilities and seek to explore the factors that either hinder or enable their participation in cultural activities. | |
| *Design* | The article provides a narrative literature review approach to examine the barriers and facilitators to cultural participation by individuals with disabilities. The authors conduct a comprehensive analysis of existing research on this topic, drawing from various sources such as studies, reports, and publications.<br>The article also incorporates a focus on the Convention on the Rights of Persons with Disabilities and emphasizes the principles of human rights.<br>Furthermore, the article includes input from stakeholder groups, which the authors highlight as a facilitative factor in addressing barriers within cultural heritage. |
| *Participants* | The participants in the study are not explicitly described in the information you provided. Since this is a narrative literature review, it doesn't involve primary data collection from human subjects. Instead, it synthesizes existing academic sources and grey literature to identify barriers or facilitators to cultural participation for people with disabilities. The focus is on literature more likely to embed the paradigm shift enshrined in the Convention on the Rights of Persons with Disabilities. |
| *Variables* | 1. Barriers to Cultural Participation: Factors that prevent or hinder people with disabilities from participating in cultural activities either as an audience or as creators.<br>2. Facilitators to Cultural Participation: Factors that enable or make it easier for people with disabilities to participate in cultural activities.<br>3. Types of Cultural Participation: Different ways in which people with disabilities participate in culture, whether as audience members, creators, professional artists, or amateurs in community practices. |
| **Results** | |
| 1. Identification of Barriers: The article identifies various barriers that hinder the cultural participation of individuals with disabilities. These barriers include physical | |

barriers in the built environment, such as inaccessible buildings and lack of appropriate lighting and signage. Other barriers include attitudinal barriers, such as negative stereotypes and discrimination, as well as communication barriers and limited access to information.

2. Classification of Barriers: The authors classify the identified barriers into different categories to provide a systematic understanding of their nature. This classification helps to organize and categorize the barriers, making it easier to analyze and address them effectively. The categories include physical barriers, attitudinal barriers, communication barriers, and information barriers.

3. Identification of Facilitators: The article also highlights various facilitators that can enhance the cultural participation of individuals with disabilities. These facilitators include accessible design of buildings and spaces, provision of assistive technologies, inclusive programming and events, and the involvement of stakeholder groups in decision-making processes.

4. Importance of Human Rights: The authors emphasize the importance of human rights, particularly the Convention on the Rights of Persons with Disabilities, in understanding and addressing barriers to cultural participation. They argue that cultural participation is a fundamental right for individuals with disabilities and should be promoted and protected.

**Conclusions**

The study concludes by highlighting the need for further research in this area. The authors suggest that future studies should focus on specific disability groups, explore the intersectionality of disability with other social identities, and examine the effectiveness of interventions and strategies to address barriers and enhance cultural participation.

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| Theben, A., Aranda, D., Lupiáñez Villanueva, F., & Porcu, F. (2021). Participación y ciudadanía activa de los jóvenes a través de Internet y las redes sociales. Un estudio internacional. *BiD: textos universitaris de biblioteconomia i documentació, núm. 46.* https://dx.doi.org/10.1344/BiD2020.46.02 | |
| **Theoretical assumptions** | |
| The authors aim to investigate the extent to which young people engage in participatory activities and exercise active citizenship through online platforms. This suggests that one theoretical assumption of the article is that young people have the potential to be active citizens and contribute to society through their online activities. The authors also mention the importance of understanding the role of digital technologies in shaping young people's civic engagement, indicating another theoretical assumption that digital platforms have an impact on youth participation.<br>Furthermore, the article mentions the concept of "digital citizenship" and its relevance to the study. This suggests that the authors assume that digital technologies and online platforms have transformed the traditional notions of citizenship and that young people's participation in the digital realm should be considered as a form of citizenship.<br>In addition, the article refers to previous research and literature on youth participation and digital citizenship, indicating that the authors build upon existing theoretical frameworks and assumptions in the field. This suggests that the article is grounded in the assumption that there is a body of knowledge and theories that can inform the understanding of youth participation and active citizenship in the digital age. | |
| *Design* | The study leverages data from "Study on the Impact of the Internet and Social Media on Youth Participation and Youth Work" by Theben et al. (2018), focusing on projects funded by the Erasmus+ program. Four main criteria were used for the selection of practices: (1) innovative Internet and social media-based methods in youth work, (2) equipping youth workers with relevant skills and competencies, (3) high impact and outreach on youth, and (4) sustainable and transferable organizational structures.<br>The research employs a mixed methodology, involving documentary research, questionnaires, and 21 in-depth interviews to identify practices. Data were gathered between May and September 2017. The inventory includes a wide range of initiatives from various Erasmus+ countries, showcasing the diversity in sociocultural youth education. It also encompasses best practices for training youth workers in skills related to new technologies and media literacy, as well as effective internet-based learning and teaching methods. |
| *Participants* | The "participants" in the broader sense would be the projects or initiatives that are part of the Erasmus+ program, the youth who are impacted by these projects, and the youth workers who are involved in implementing these initiatives.<br>The study also includes responses from 21 in-depth interviews, although it is not clearly specified who the interviewees are. It's likely that they are stakeholders involved in the Erasmus+ projects, youth |

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| | work, or are experts in the field of sociocultural education, technology, or media literacy. |
| *Variables* | 1. Educational Sociocultural Contribution: This variable assesses the role of sociocultural education in stimulating youth participation and active citizenship.<br>2. Use of Internet and Social Media: This is a key variable as it examines the innovative tools and methods based on internet and social media that are used in youth work activities.<br>3. Youth Worker Skills and Competencies: This variable looks at the capacity of youth workers to meet the needs of the young people, which involves their training and development in relevant skills and competencies. |

**Results**

The main results of the study outlined in the text can be summarized as follows:

1. *Integration of Technology with Youth Activities:* Technology and social media tools are considered essential in activities involving young people, as their lifestyles are deeply embedded in technology. These tools are primarily used for communication purposes including information dissemination, advice, supporting self-managed youth activities, and media education.

2. *High Utilization of Digital Tools*: A significant majority of practices involve social media (95%) and other digital tools (68%). The tools are multi-dimensional and empower youth by providing a wide range of skills from social team-working skills to more technical skills like content creation, coding practices, and critical reflection regarding respectful online behavior.

3. *Tool Breakdown*:
- *Social Media* (95%): Websites, blogs, various social media platforms like Facebook, Twitter, Instagram, YouTube, etc., are used extensively for both external communication (promoting projects and events) and internal communication (coordinating activities via private groups).
- *Digital Tools* (68%): These include webinars, MOOCs, podcasts, eBooks, and a variety of software and platforms for project management, digital storytelling, and internal communication like Trello and Mattermost.
- *Online Platforms* (47%): eParticipation platforms, eLearning systems, coding platforms, and community forums are also used.
- *Mobile Applications* (18%): Less commonly, mobile applications like Geocaching are used.
- *Open Source Software* (3%): Open source options like OPIN software are least used.

4. *Themes Addressed*:
- *Inclusion* (10%): Initiatives address specific needs and circumstances of disadvantaged groups, aiming to increase inclusiveness.

- *Empowerment* (26%): Empowering the youth through digital and media literacy is a focus, providing them with competencies that level the playing field in the digital realm.
- *Active Citizenship* (27%): Encouraging young people to become active citizens is a significant theme.
- *Digital and Media Literacy* (18%): Competency in digital and media literacy is a key aspect of all initiatives, leading to empowerment and potentially facilitating youth to become change agents.

**Conclusions**

1. Internet and social media have become central to the socialization, leisure, and civic and political engagement of young people.
2. Synchronous digital media meet young people's basic need for real-time interaction, making them preferable over asynchronous alternatives for social engagement.
3. Despite a decrease in the digital access gap, a new digital divide has emerged, characterized by variations in media usage based on sociodemographic traits.
4. Family background and education play a crucial role in determining the quality of Internet use for activities that enhance social and cultural capital.
5. Young people need to be equipped with not just technical skills but also critical analytical abilities to fully leverage the benefits of the Internet and social media.
6. Digital media can level the playing field in terms of exposure to content, information, and cultural and social capital-enhancing activities, but these benefits are still distributed unequally, influenced by social environment.
7. Effective socio-cultural education and media literacy can support youth in becoming active citizens and contribute to reducing the participation gap.
8. Public policy initiatives should focus on innovative methods that include digital tools to support and enhance existing practices in socio-cultural youth work.
9. Interventions aimed at cultural engagement, political commitment, or social inclusion that incorporate the acquisition of digital or democratic skills are more effective and community-accepted.
10. The study was funded by public agencies, highlighting the importance of state and educational involvement in addressing these issues.

| S10<br>Mak, H.W., & Fancourt, D. (2021). Do socio-demographic factors predict children's engagement in arts and culture? Comparisons of in-school and out-of-school participation in the Taking Part Survey. *PloS one*, *16*(2), e0246936.https://doi.org/10.1371/journal.pone.0246936 | |
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| **Theoretical assumptions** | |
| Socio demographic factor and children's engagement in arts and culture; (benefits of art and cultural participation); children as subjects of culture; children's participation: performing activities; arts, crafts and design; cultural heritage and engagement; school+ arts+ culture – socio economic factors predict engagement in arts outside school<br>The theoretical assumptions of the article revolve around the notion that engagement in arts and cultural activities during adolescence can significantly impact various aspects of development, including cognitive ability, emotional well-being, and social identity.<br>The authors suggest that participation in the arts can positively influence academic performance, emotional competence, and overall well-being. They argue that arts engagement can potentially reduce social and behavioral maladjustment, enhance resilience and self-esteem, and alleviate symptoms of anxiety and depression. | |
| *Design* | The study is based on the analysis of data from the Taking Part survey, a nationally representative survey commissioned by the UK Department for Digital, Culture, Media and Sport. The study utilizes a cross-sectional design and includes data from multiple waves of the survey conducted between 2015 and 2018.<br>It integrates a comprehensive analysis of various socio-demographic factors and their impact on children's arts and cultural engagement, both within and outside the school setting, providing valuable insights into the potential inequalities and disparities in access to arts participation among children in the UK. |
| *Participants* | A total sample size of 1,986 children between the ages of 11 and 15 residing in the UK, with a representation from various demographic backgrounds.<br>The participants were selected based on the inclusion criteria of having completed the children's questionnaires within the Taking Part survey. |
| *Variables* | The variables included were as follows:<br>Socio-demographic characteristics of children (gender; ethnicity; parental marital status; parental socio-economic status; classification; parental employment status; parental educational level; levels of area deprivation; tenure; living area)<br>Parental engagement in the arts (participation in performing arts activities, arts and crafts, and visits to museums or heritage sites during their own childhood (aged 11-15) |
| **Results** | |
| It was found that socio-economic status and living area were significant predictors of arts engagement outside of school. | |

Children from families with lower SES were less likely to participate in performing arts activities and visit museums or heritage sites outside of school. Similarly, children living in urban areas were less likely to engage in arts, crafts, and design activities outside of school compared to those in rural areas.

Parental engagement in the arts during their childhood and in the past 12 months was associated with greater arts engagement among children. Children were more likely to participate in arts and cultural activities outside of school if their parents had engaged in similar activities during their own childhood or in the past 12 months.

There was no evidence of a social gradient in arts participation or cultural engagement within the school setting. Factors such as socio-economic status, parental engagement, and living area did not significantly predict arts engagement within the school setting.

Girls were more likely to engage in the arts both in and out of school, suggesting a potential gender difference in arts participation among children.

Children from an ethnic minority background were more likely to visit archives, museums, or heritage sites within the school setting compared to children of white ethnicity.

**Conclusions**

The study emphasized the need for equal access to arts and cultural activities, particularly within the school setting, to ensure that children from various backgrounds have the opportunity to engage in the arts and benefit from their developmental and educational outcomes.

The research revealed a clear social gradient in arts engagement outside of school, with children from lower socio-economic backgrounds being less likely to participate in various arts and cultural activities.

Additionally, the findings emphasized the intergenerational transmission of cultural engagement, indicating that parents' past and current involvement in the arts strongly influenced their children's engagement in similar activities.

Notably, the absence of a social gradient in arts participation within the school setting highlighted the potential equalizing effect of school-based arts programs, which provide children with access to various arts activities irrespective of their socio-economic backgrounds. This finding underscored the critical role of schools in promoting equitable opportunities for children to engage in the arts and highlighted the importance of maintaining and expanding arts education within the school curriculum.

Moreover, the study identified gender differences in arts participation, with girls demonstrating a higher likelihood of engaging in various arts activities both in and out of school.

Additionally, the research highlighted the importance of understanding and addressing potential barriers to arts engagement, particularly among children from ethnic minority backgrounds, to ensure equitable access to cultural and heritage activities.

Overall, the study emphasized the need for comprehensive policies and interventions aimed at promoting arts and cultural engagement among children from diverse socio-economic backgrounds. By addressing the identified socio-demographic disparities and

leveraging the potential of school-based arts programs, efforts can be made to foster an inclusive and enriching environment that supports children's holistic development and well-being.

| S11<br>Giovanis, E., & Akdede, S. H. (2021). Integration Policies in Spain and Sweden: Do They Matter for Migrants' Economic Integration and Socio-Cultural Participation? *SAGE Open, 11*(4). https://doi.org/10.1177/21582440211054476 | |
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| **Theoretical assumptions** | |
| Integration policies in spain and Sweden; different policies for integrating migrants in Europe; barriers for integration in host societies; migrants are less likely to participate in cultural activities like cinema; spain: integration in social activities; Sweden: migrants more involved in getting a job | |
| *Design* | This article examines the impact of policy reforms on the integration of migrants in Spain and Sweden, two countries sharing similar traits but distinct perspectives on migrant reception. It contributes to the ongoing discourse on enhancing the integration process for migrants within Europe.<br>Both countries focused on enhancing the integration of immigrants through policies encompassing various dimensions of society, including education, employment, social services, and cultural awareness. However, challenges remained, particularly in ensuring the full participation and equal opportunities for migrants in the labor market. Collaborative efforts between the government and community organizations played a crucial role in addressing these challenges and fostering a more inclusive environment for migrants. |
| *Participants* | Spain and Sweden integration policies for migration. |
| *Variables* | Hypothesis H1: First-generation immigrants participate less frequently in socio-cultural activities compared to natives. Moreover, based on the language and labor market barriers, they may earn less, work in temporary part-time employment and being unemployed. However, integration policies may increase the propensity and frequency of participation in socio-cultural activities and reduce the gap and differences in labor and economic indicators.<br>Dependent Variables:<br>- Frequency of participation in sociocultural activities<br>- Earnings, temporary part-time employment, and unemployment<br><br>Hypothesis H2: Women are more likely to participate in cultural activities, such as cinema, and cultural sites, while men are more likely to participate in sports events. Old-aged and married participate less frequently than singles. Regarding the economic outcomes, old-aged people may earn less, while depending on the gender wage gap, women are more likely to earn less.<br>Independent Variables:<br>- Demographic set: gender, age, marital status<br>- Cultural activities: cinema, sports events, and cultural sites participation |

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| | Hypothesis H3: Highly educated, wealthy, and healthy employed people are more likely to participate more frequently in socio-cultural activities. Furthermore, healthier and educated people are more likely to be employed in a permanent contract with a supervisory role and have higher earning potential.<br>Independent Variables:<br>- Human capital set: health conditions, education attainment, length of residence<br>- Economic-financial capital set: household income, employment status, house tenure, material deprivation index |

**Results**

The results indicated that the policies in Spain were not effective in enhancing social networks and support for migrants, while in Sweden, the impact was generally weak, with only a notable increase in cinema attendance for first-generation immigrants. The analysis was further broken down by EU and non-EU migrants, revealing significant differences in policy effects based on the migrants' region of origin.

In particular, the findings in Spain suggested a more positive impact for EU migrants, while non-EU migrants experienced decreased participation in certain socio-cultural activities. Sweden's results showed minimal impact overall, except for reduced participation in live performances for EU migrants and increased cinema attendance for non-EU migrants. The study also explored the impact of integration policies on economic outcomes, revealing some nuanced differences between EU and non-EU migrants in both countries.

Additionally, the study emphasized the influence of various demographic and socio-economic factors on socio-cultural participation and economic outcomes. It highlighted the role of education, income, and health in influencing participation in socio-cultural activities and labor outcomes. Moreover, the study underscored the importance of policy interventions in addressing the differential impact of integration policies across different migrant groups.

The findings pointed to the need for a more comprehensive and tailored approach to integration policies, considering factors such as length of residence, acquired and ascribed status characteristics, and well-being implications. Overall, the study provided valuable insights into the complex interplay between integration policies, socio-cultural participation, and economic outcomes for first-generation immigrants, contributing to a deeper understanding of the challenges and opportunities in migrant integration.

**Conclusions**

Overall, the findings revealed that the policies were largely ineffective, with a positive effect observed on the integration of established EU migrants in Spain and a negative effect observed on non-EU migrants' economic and socio-cultural integration. In Sweden, the impact was generally weak, with limited positive effects on certain cultural activities such as cinema attendance.

The study also explored the influence of various demographic and socio-economic factors on socio-cultural activities and labor outcomes. It found that education, income, and health significantly affected participation in socio-cultural activities and employment prospects. Additionally, it highlighted the role of acquired status factors such as education, employment status, and income in shaping socio-cultural participation, emphasizing the importance of these factors for policymakers.

The study emphasized the potential role of socicultural participation in enhancing migrants' well-being and integration into the host society. It suggested that promoting integration through socio-cultural activities could contribute to improved well-being, potentially leading to better economic integration and human development.

Moreover, the study underscored the need for more effective and tailored integration policies, highlighting the significance of socio-cultural participation in the integration process. It suggested that policies promoting immigrants' participation in socio-cultural activities could have a positive impact on their overall well-being and integration, emphasizing the importance of considering various unobserved factors in policy design and implementation.

| **S15**<br>Iñiguez-Berrozpe, T., Elboj-Saso, C., Flecha, A., & Marcaletti, F. (2020). Benefits of Adult Education Participation for Low-Educated Women. *Adult Education Quarterly, 70*(1), 64-88. https://doi.org/10.1177/0741713619870793 | |
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| **Theoretical assumptions** | |
| Adult education participation for low educated women; education as element to foster participation; 5838 women study about the benefits of participation in non-formal education activities\ hypothetical model for adult education<br>This article explores the positive effects of adult education on women with low educational levels. The key theoretical assumptions are:<br>- Adult education is recognized as fundamental for achieving social and economic inclusion, especially for adults with low educational levels.<br>- Adults with a low educational level, particularly women, face a risk of exclusion from participation in social, political, and cultural spheres, as well as a potential reduction in employability and poorer health outcomes.<br>- Women with low educational levels have lower participation in adult education compared to men, partly due to the heavier weight of family responsibilities on women.<br>- Various contextual factors, including family responsibilities, cultural resources, and social and political participation, play a role in determining the outcomes of adult education for women with low educational levels. | |
| *Design* | This study focus on the potential benefits of non-formal education (NFE) for women with low educational levels in Europe. The study is based on an extensive review of existing literature, highlighting the lack of comprehensive exploration in this specific domain.<br>The researchers aim to address the issue of social and economic exclusion faced by women with low educational levels, emphasizing the potential risks associated with their limited participation in educational activities. By focusing on the benefits of adult education for this demographic, the study seeks to establish a robust structural equations model using data from the Programme for the International Assessment of Adult Competencies survey.<br>Moreover, the study's focus on the European context and its consideration of the diverse challenges faced by specific subgroups, such as older adults, immigrants, and women with low educational backgrounds, adds depth to the analysis. |
| *Participants* | A sample of 5,838 European women, of the Programme for the International Assessment of Adult Competencies (PIAAC) survey conducted by the OECD (2016). |
| *Variables* | This study adopts a model that emphasizes the influence of non -formal education participation on key aspects, including learning strategies, sociopolitical trust, work, health, and cultural engagement.<br>The study incorporates covariates such as education, parents' education, and age to account for potential confounding factors. Drawing on the PIAAC survey (OECD, 2016), the research investigates the relationship between non -formal education |

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| | participation and these key variables, aiming to understand the multidimensional impact of adult education on women with low educational backgrounds. |
| **Results** | |
| The results indicated significant differences between women with medium or high educational levels and women with a low educational level. Women with medium or high educational levels demonstrated higher scores across various measures such as literacy, learning strategies, sociopolitical trust, cultural engagement, and overall subjective health.<br>A comparison between low-educated women and low-educated men also showed that men had slightly higher levels in most variables.<br>The structural equation modeling analysis revealed that participation in non-formal education activities had a significant impact on various aspects, surpassing the influence of the women's educational levels and family background. Moreover, NFE was positively associated with improved work opportunities, better acquisition of learning strategies, enhanced health, increased sociopolitical confidence, and greater cultural engagement.<br>These findings highlighted the relevance of adult education for women with low educational backgrounds, suggesting its potential in promoting social inclusion and overall well-being. | |
| **Conclusions** | |
| The study's findings emphasize the critical role of adult education in promoting the social inclusion and well-being of women with low educational backgrounds. Despite the existing disparities between women with different educational levels, the research highlights the transformative potential of non-formal education activities in bridging these gaps. | |

| **S20**<br>Hallmann, K., Artime, C. M., Breuer, C., Dallmeyer, S., & Metz, M. (2017). Leisure participation: modelling the decision to engage in sports and culture. *Journal of Cultural Economics*, *41*(4), 467–487. https://www.jstor.org/stable/48698175 | |
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| **Theoretical assumptions** | |
| Small correlation between sports and cultural participation leisure time \ gender \ education\ nationality \ subjective wellbeing as predictors of sports and cultural participation; time intensiveness for sport socio demographics are determinants for sport and cultural participation.<br>The article aims to investigate the determinants of participation in both sports and cultural activities, acknowledging their prominence in individuals' leisure time. Rather than studying these activities in isolation, the study takes an integrated approach, drawing on the economic household theory. It explores key factors such as time availability, income, human capital, and various socio-demographic elements that may influence participation in these activities. | |
| *Design* | The design of the study can be identified as a cross-sectional correlational study. It aims to explore the relationship between participation in sports and cultural activities, considering them as potentially complementary and competing leisure pursuits. |
| *Participants* | Individuals who engage in leisure activities, specifically sports and cultural activities. |
| *Variables* | Independent variables:<br>- Time availability: Refers to the amount of leisure time individuals have for engaging in sports and cultural activities.<br>- Income: Represents the financial resources available to individuals, which may influence their participation in leisure activities.<br>- Human capital: Encompasses the skills, knowledge, and education levels of individuals, which can affect their leisure choices.<br>- Socio-demographic factors: Includes variables such as gender, education, nationality, age, and subjective well-being.<br>Dependent variables:<br>- Sports participation: Refers to involvement in physical activities, exercise, or sports-related events.<br>- Cultural participation: Encompasses engagement in cultural events, activities, or artistic pursuits. |
| **Results** | |
| The main results of the study indicate a significant but small correlation between participation in sports and participation in cultural activities. This finding suggests that these two types of leisure activities can be considered complementary and competitive in nature. The study identifies several key predictors of participation in both sports and cultural activities, including leisure time, gender, education, nationality, and subjective well-being. Additionally, the variables of age and income were found to exhibit differences in their effects on participation in these activities. The research emphasizes | |

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| the importance of social inclusion programs in promoting participation, particularly for individuals who are less likely to engage in either sports or cultural activities. |
| **Conclusions** |
| Drawing on the economic household theory, the research delved into key determinants such as time, income, human capital, and various socio-demographic factors. The findings revealed a modest yet notable correlation between sports and cultural participation, indicating their complementary and competitive relationship. Notably, leisure time, gender, education, nationality, and subjective well-being emerged as significant predictors for engagement in both domains. Additionally, distinctions were observed in the impact of age and income on participation. The study also sheds light on the characteristics of individuals less inclined to partake in either type of activity, emphasizing the critical role of social inclusion programs in fostering broader engagement. |

| **W8**<br>Gohn, M.G. (2019). Teorias sobre a participação social: desafios para a compreensão das desigualdades sociais. *Caderno CrH*, *32*, 63-81. | |
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| **Theoretical assumptions** | |
| Studies on social inequality have been a constant concern among Brazilian authors, who analyze its causes and consequences in society. The national and international press also address this issue, highlighting causes such as lack of access to quality education, unemployment, low wages, unfair fiscal policies, and difficulty accessing basic public services. Despite progress in reducing poverty, Brazil is still considered one of the most unequal countries in the world. In light of this, several relevant questions arise, such as the approach to inequalities in social mobilization processes, the organization of the poorest to address these inequalities, and the construction of agendas for contemporary social theory. Civil, social, and political participation emerges as the main focus of this text, aiming to contribute to the understanding of new social agendas. Participation is an integral part of social reality in constant evolution, varying according to social, historical, and geographical contexts. It is essential for social transformation and can be observed in various forms, from traditional political participation such as voting to more recent forms of protest and occupation. Participation seeks to strengthen civil society and build paths to a new social reality, characterized by pluralism and diversity of participatory agents. Understanding participation requires an analysis that combines political science and sociology, considering the diverse social subjects involved in participatory processes. | |
| *Design* | This study employs a qualitative research design, utilizing a literature review and analysis of theoretical frameworks related to social and political participation. The focus is on examining how various theoretical approaches have been applied to analyze different forms of sociopolitical and cultural participation within Brazilian society. |
| *Participants* | The participants in this study are not individuals but rather theoretical frameworks and academic literature that discuss and analyze social and political participation. These include scholars, researchers, and theorists who have contributed to the understanding of participation in both academic and practical contexts. |
| *Variables* | From classical to current approaches in the social sciences. |
| **Results** | |
| 1. Different Theoretical Perspectives on Participation:<br>• The study found that the ten theoretical perspectives on participation analyzed differ in their emphasis on different dimensions of participation.<br>• Examples include the liberal focus on electoral participation, the republican emphasis on civic participation and public debate, and the Marxist focus on class struggle and participation in transformative social movements.<br>2. Impact of Social Inequalities on Participation: | |

- The study revealed that social inequalities have a negative impact on social and political participation.
- Higher-income individuals, those with higher levels of education, and members of dominant ethnic groups exhibit higher levels of participation across various dimensions, except in protest activities.

3. Mediation of Social Inequalities by Theoretical Perspectives:

- The study observed that the relationship between social inequalities and participation is mediated by different theoretical perspectives.
- For instance, the negative impact of social inequalities on participation is mitigated by the empowerment approach, while the liberal approach reinforces the positive impact of social inequalities on participation.

Implications:

- Policymakers should consider various dimensions of participation when designing policies to promote it.
- Measures should be taken to reduce social inequalities to increase participation.
- Professionals should use different theoretical perspectives on participation to inform their work.

Future Research Directions:

- Further examine different forms of social and political participation in depth.
- Study the impact of social and political participation on social inequalities.
- Compare different theoretical perspectives on participation in more detail.

**Conclusions**

The study highlights the varying perspectives on social and political participation, noting their differing emphasis on dimensions such as electoral engagement, civic participation, and class struggle. It underscores the negative impact of social inequalities on participation, particularly regarding income, education, and ethnicity. The study also observes how different theoretical frameworks mediate this relationship. While advancements have been made, especially in feminist movements, the study notes a growing disillusionment with politics among Brazilian youth. It criticizes the lack of focus on economic inequality within theoretical approaches, emphasizing the need for policies addressing income, education, and healthcare disparities.

Furthermore, the study calls for academics to develop approaches that engage with economic inequality and local specificities. It ends optimistically, highlighting the potential of women's involvement to address various forms of inequality and the importance of building upon past scholarship for future progress.

# REVIEWS CATEGORY V: CULTURAL DIVERSITY AND PARTICIPATION

| S12<br>McAndrew, S., & Richards, L. (2020). Religiosity, Secular Participation, and Cultural Socialization: A Case Study of the 1933–1942 Urban English Cohort. *Journal for the Scientific Study of Religion*, *59*(2), 247-268. https://doi.org/10.1111/jssr.12649 | |
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| **Theoretical assumptions** | |
| Link between increasing secular competition, long run modernization and changing cultural socialization; relationship between religiosity and cultural participation; socially advantaged parents cultivate their children's educational and social life<br>The article explores the relationship between religiosity, secular participation, and cultural socialization in an urban English cohort. The study examines how religiosity in childhood relates to secular cultural and social participation in adulthood. It also investigates the role of cultural socialization in shaping religiosity later in life. The findings of this study contribute to our understanding of the complex interplay between religiosity, secular participation, and cultural socialization. | |
| *Design* | The research design aims to understand the causal mechanisms behind the decline in religious identification, belief, and practice. The study focuses on a specific birth cohort from 1933-1942 in England and is structured in three main steps:<br><br>1. *Temporal Analysis*: The first step examines the changes in religious practices, affiliations, and beliefs over time within this cohort. It uses various survey sources, and in the absence of longitudinal data, employs methods from quantitative history. Data from the Youth Research Council (YRC) survey of 1957 is combined with later data from the British Social Attitudes (BSA) survey to observe religious changes in young and later adulthood.<br><br>2. *Exploring Mechanisms*: The second step delves into the potential mechanisms driving the observed decline in religiosity. It uses detailed sociocultural data from the YRC survey and its stratified design to explore the relationship between religious and secular engagement. It also assesses how this relationship varies across local contexts during the cohort's adolescence and early adulthood.<br><br>3. *Impact of Cultural Socialization*: The final step focuses on the effect of cultural socialization on religiosity. It uses the Taking Part 2005–2006/2006–2007 surveys to test for associations between cultural socialization in early youth and religiosity in later adulthood for the same cohort. |
| *Participants* | The participants in the study are part of the 1933–1942 birth cohort in England. |
| *Variables* | 1. Religious Practice<br>2. Religious Affiliation<br>3. Religious Belief |

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| | 4. Cohort (1933-1942 birth cohort)<br>5. Socio-Cultural Engagement |

**Results**

1. Gender and Education: Women are more likely to be actively religious, and individuals with some or higher-level qualifications are more likely to be actively religious than nominally religious.
2. Professional or Managerial Status: People with professional or managerial occupational status are more likely to be nonreligious than nominally religious.
3. Cultural Participation: Active participation in cultural activities during youth did not show a significant association with being actively religious in adulthood. However, it was positively associated with being nonreligious in adulthood.
4. Parental Encouragement: Respondents who received more parental encouragement for everyday cultural activities were more likely to be actively religious in adulthood. On the contrary, those who received less parental encouragement were more likely to be nonreligious.

The study suggests that cultural socialization has a significant effect on adult religiosity. The nature of this socialization varies: one channel is through the child's own active participation in cultural activities, and another is via parental encouragement

**Conclusions**

1. The study examines a specific cohort in detail to understand the mechanisms behind decreasing religiosity over time. Cultural participation and parental socialization are identified as relevant mechanisms.
2. There is evidence for a decrease in active religiosity associated with the 1960s and perhaps the 1970s. This contrasts with the idea that secularization is mostly due to cohort replacement.
3. The shift away from frequent religious attendance is attributed to various factors such as increased opportunities for secular cultural engagement, changes in cultural socialization based on parents' preferences, and broader societal changes that diminish the cultural status of religion.
4. Beyond the belief in God, there are also downward trends in the belief in heaven and hell, likely due to decreased identification with institutions promoting religious doctrines.
5. The study encourages a rethink on how parents transmit religious values to their children. Rather than seeing it as a 'transmission failure,' it should be viewed in terms of what parents prioritize for their children.
6. The study raises the possibility that social class may account for significant variations in how religion is prioritized or deprioritized, both by parents and youths.
7. The study suggests that the decline in religious involvement might have been unanticipated, occurring as a byproduct of an increased focus on independence and choice.

8. The study leaves open the question of under what conditions religious involvement remains attractive, given changes like more permissive parenting and increased secular opportunities.
9. The study points to the need for future research to get a more precise understanding of generational changes in religiosity, especially considering the increasingly secular and diverse religious environment.
Overall, the study offers a nuanced perspective on the decline in religiosity, highlighting the importance of cultural socialization, parental preferences, and broader societal changes.

| **S13**<br>Campagna, D., Caperna, G. & Montalto, V. (2020). Does Culture Make a Better Citizen? Exploring the Relationship Between Cultural and Civic Participation in Italy. *Social Indicator Research, 149*, 657–686. https://doi.org/10.1007/s11205-020-02265-3 | |
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| **Theoretical assumptions** | |
| The article explores the relationship between cultural and civic participation in Italy. The authors propose a conceptualization that is grounded in several theoretical assumptions derived from the literature.<br>One possible theoretical assumption is that cultural participation and civic participation are interconnected. This assumption suggests that individuals who engage in cultural activities, such as attending museums, concerts, or art exhibitions, are more likely to also engage in civic activities, such as volunteering, participating in community organizations, or voting.<br>Another possible theoretical assumption is that cultural participation contributes to the development of civic skills and attitudes. This assumption suggests that engaging in cultural activities can enhance individuals' knowledge, critical thinking, empathy, and sense of social responsibility, which in turn can lead to increased civic engagement.<br>Furthermore, the authors may assume that cultural participation and civic participation are influenced by socio-demographic factors. For example, they may hypothesize that factors such as age, education, income, and social class can shape individuals' access to cultural and civic opportunities, as well as their motivations and barriers to participation. | |
| *Design* | The study employs a specific design that involves the construction of two composite indicators: the participation in cultural life indicator and the participation in civic life indicator. These indicators are developed using an approach based on partial order theory and the concept of Average Rank.<br>The use of composite indicators allows the researchers to capture and measure the multidimensional nature of cultural and civic participation. By combining multiple variables into a single indicator, the researchers can provide a comprehensive assessment of individuals' engagement in cultural and civic activities. |
| *Participants* | The study utilizes a quantile regression model to estimate the effect of cultural participation on civic engagement. In order to control for potentially confounding factors, the model includes variables such as education, income, age, and gender. This suggests that the participants in the study are individuals from various demographic backgrounds, and their levels of cultural and civic participation, as well as other relevant characteristics, are considered in the analysis. |

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| *Variables* | *1. Participation in cultural life:* This variable captures individuals' engagement in cultural activities, such as attending music concerts, visiting museums, or participating in artistic events.<br>*2. Participation in civic life:* This variable measures individuals' involvement in civic activities, such as volunteering, donating, or interpersonal trust.<br>*3. Control variables:* These variables include education, income, age, and gender, and are used to account for potentially confounding factors in the relationship between cultural and civic participation |

**Results**

The results confirm a strong correlation between participation in arts and cultural activities and participation in civic activities. This suggests that individuals who are actively involved in cultural pursuits, such as attending music concerts, visiting museums, or participating in artistic events, are also more likely to engage in civic activities, such as volunteering, donating, or demonstrating interpersonal trust.

These findings support the theoretical assumption that cultural participation contributes to the development of civic skills and attitudes. Engaging in cultural activities can enhance individuals' knowledge, critical thinking, empathy, and sense of social responsibility, which in turn can lead to increased civic engagement. The study's results provide empirical evidence for this relationship in the context of Italy

**Conclusions**

The main conclusion of the study is that there is a positive relationship between cultural participation and civic participation in Italy. The study found that individuals who engage in arts and cultural activities are more likely to also participate in civic life. This suggests that cultural participation contributes to the development of civic skills and attitudes, enhancing individuals' knowledge, critical thinking, empathy, and sense of social responsibility. The study's results provide empirical evidence for the importance of promoting cultural participation as a means to foster civic engagement and strengthen social cohesion in Italy.

| **S23**<br>Kraaykamp, G., Notten, N., & Bekhuis, H. (2015). Highbrow cultural participation of turks and moroccans in the Netherlands: testing an identification and social network explanation. *Cultural Trends, 24*(4), 286-298. https://doi.org/10.1080/09548963.2015.1088120 | |
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| **Theoretical assumptions** | |
| Turks and Moroccan imigrants in the Netherlands; identification and social network explanation\ identification with dutch society moderates integration of imigrants; attendance at classical concerts, museums and theatre for Turkish, Moroccan and dutch respondents; migrants highbrow cultural participation; higher level of education leads to higher level of cultural events<br>The theoretical assumptions underlying this research stem from the premise that cultural participation among immigrant communities (Turkish and Moroccan in Netherlands) is not solely influenced by traditional socioeconomic factors, such as education and income, but also by social identification and integration. | |
| *Design* | The study employed a cross-sectional design utilizing data from the Netherlands' Longitudinal Lifecourse Study 2010 to explore the relationship between cultural participation and various socio-demographic factors among Turkish and Moroccan immigrant communities.<br>Researchers used survey methods to gather information and administered structured questionnaires to the immigrant population in Netherlands. |
| *Participants* | Turks and Moroccan immigrant in Netherlands. |
| *Variables* | Educational background: The level of education achieved by the immigrant participants, serving as a measure of educational background.<br>National identification: The degree to which the immigrants identified with Dutch society and culture, reflecting their sense of belonging and integration.<br>Social integration: The extent to which the immigrants were connected to the broader Dutch social network, including the presence of Dutch and higher educated friends within their social circles.<br>Cultural participation: The involvement of the immigrant participants in various cultural activities, including highbrow cultural interests, as a measure of their engagement with cultural events and experiences. |
| **Results** | |
| Results indicate that Turks and Moroccans, who identify more with the Netherlands and have a social network that includes larger numbers of Dutch and higher educated friends, are more active in the cultural realm. Moreover, this study pointed out that strong identification with Dutch society actually moderates the relationship between an immigrants' educational attainment and their cultural participation: that is, highly educated people of Turkish and Moroccan descent, who strongly identify with the | |

Netherlands, participated more in highbrow culture than their highly educated counterparts who identified less with the Netherlands.

## Conclusions

This study addressed the gap in the literature concerning ethnic disparities in highbrow cultural interests among immigrant populations. By focusing on the cultural participation of Turks and Moroccan immigrants in the Netherlands, the research highlighted the influence of educational attainment, national identification, and social integration on their engagement in cultural activities.

The findings underscored the importance of a strong sense of identification with the Dutch society in promoting cultural participation among immigrants. The results indicated that individuals who identified more closely with the Netherlands were more actively involved in highbrow cultural pursuits. Additionally, the study emphasized the moderating effect of social identification on the relationship between educational attainment and cultural engagement, highlighting that highly educated immigrants with a strong connection to the host society were more likely to participate in cultural activities.

Moreover, the research highlighted the role of social networks, particularly those comprising a higher number of Dutch and well-educated friends, in fostering cultural participation among Turkish and Moroccan immigrant communities. These findings provide valuable insights into the complex dynamics of cultural engagement among immigrant populations and emphasize the significance of social integration and identification in facilitating their participation in the cultural realm.

**S25**

Dillenburger, K., McKerr, L., Jordan, J. A., Devine, P., & Keenan, M. (2015). Creating an inclusive society… How close are we in relation to Autism Spectrum Disorder? A general population survey. *Journal of Applied Research in Intellectual Disabilities*, *28*(4), 330-340. https://doi.org/10.1111/jar.12144

**Theoretical assumptions**

Autism spectrum disorder (ASD), a pervasive developmental disorder, is characterized by challenges in social communication, restricted interests and repetitive behaviours (American Psychological Association 2013). Prevalence of autism has been rising sharply and according to the UK-wide Millennium Cohort Study, that included data from n = 18 522 families, is now estimated to be 3.5% children by the time they are 11 years of age (Dillenburger et al. 2015).

Although some still view autism as inevitably a lifelong disability (Rogers 1996; Mesibov et al. 2004; Klin et al. 2007), there now is sufficient evidence that, with early intensive interventions based on the application of behaviour analysis (Vismara & Rogers 2010; Orinstein et al. 2014), individuals with autism can reach ambitious outcomes to the extent that about 20% no longer meet diagnostic criteria (Seltzer et al. 2003; Fein et al. 2013).

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| *Design* | A general population survey was conducted to assess how close we, as a society, are to an inclusive society for individuals with autism in Northern Ireland. Public attitudes were examined to (i) visibility and social interaction, (ii) aetiology, needs and interventions, and (iii) rights and resources. |
| *Participants* | One thousand two hundred and four adults aged 18 years or over living in private households took part in the 2012 Northern Ireland Life and Times (NILT) survey (representing a response rate of 57%). Data were weighted by household size to make the data representative of the Northern Irish population (as per the 2011 NI Census of Population figures) (Devine 2013). The proportion of females was slightly higher than that of males (54.6% vs 45.6%); the age distribution was fairly normal, just over one quarter (27%) of the participants were 18-34 years of age, 52% were 35-64 years of age, and 21% of the participants were 65 years or older. |
| *Variables* | (i) visibility and access to social interaction<br>(ii) consideration of needs,<br>(iii) rights and resources. |

## Results

Results showed that the general public was accepting and comfortable with living, working and educating inclusively together with individuals with autism. In general, positive and inclusive attitudes and a commitment to a more inclusive society were expressed with regard to the participation of children and adults with autism in community and social life. Positive attitudes were expressed towards parents who have children with autism, with very few members of the public still believing that poor parenting could cause autism.

With respect to social interaction and participation in community life, the vast majority of NILT respondents thought that there would be a need for some degree of support, depending on the particular individual.

The idea that autism is necessarily a lifelong disability was not supported in the public view.

The right to work is another important dimension of inclusion and individuals with autism clearly face many barriers to employment as evidenced by the employment rate of only 15% (Rosenblatt 2008). In order to gain employment, individuals with autism may need specific help and personal support and, once they have found a job, they may need ongoing support getting to work, adjusting to the employment setting and relating to their co-employees.

A highly significant finding for employers was the fact that 12% of respondents stated that they would be more likely to give business to an employer who actively employs people with autism.

## Conclusions

Results reported here represent the attitudes and opinions of adults in the general population in Northern Ireland.

Survey findings are by definition self-reports; they do not necessarily imply positive behaviours (Lloyd 1994). Individuals with autism still are commonly bullied in schools and in the workplace (Rosenblatt 2008; Bancroft et al. 2012). It could be the case that, as in most cases of bullying, these are the actions of only a few people with negative attitudes towards individuals with autism. It is also possible that people express positive attitudes but their public behaviours are intentionally or unintentionally incongruent with these attitudes. Research has shown a long time ago that the correspondence between what people say and what they do (say-do correspondence) is generally weak (Lloyd 1994), and that perceived ‘social desirability’ in face-to-face interviews can affect responses (Richman et al. 1999) These are difficult but important questions to address in future research.

In terms of visibility, access to social interaction, needs, rights and resources, the general public in Northern Ireland have expressed broadly inclusive attitudes and general acceptance of individuals with autism, and acknowledged the right to participate in the social, educational and employment life of the community. Building

on these relatively positive public attitudes will require accurately targeted, evidence-based support from both statutory and voluntary agencies to ensure that individuals with autism can play an active role in a truly inclusive society.

**S27**

Tawagi, A. L., & Mak, A. S. (2015). Cultural inclusiveness contributing to international students' intercultural attitudes: Mediating role of intergroup contact variables. *Journal of Community & Applied Social Psychology*, *25*(4), 340-354. https://doi.org/10.1002/casp.2218.

**Theoretical assumptions**

Over the past decade many universities around the world, such as those in Australia, have experienced a remarkable increase in ethnic and cultural diversity from rapid increases in international student enrolments (Organisation for Economic Co-Operation and Development, 2012).

Research has suggested a noticeable social divide between international and domestic students, with generally low levels of intergroup interactions and particularly of friend- ships (Latif, Bhatti, Maitlo, Nazar, & Shaikh, 2012; Rosenthal, Russell, & Thomson, 2007). Furthermore, there have been incidents of international students being the targetof racially motivated discrimination from domestic students in Australia (Barron, 2006) and even victims of crime from members of the general community in Western countries all over the world (Nyland, Forbes-Mewett, & Marginson, 2010).

Research on intergroup contact has generally identified the importance of qualityof contact for improving relations between groups (Pettigrew & Tropp, 2006). In a study of Australian domestic students' attitudes towards international students, Mak, Brown, and Wadey (2014) reported that intercultural contact quality, not contact quantity, accounted for variation in intergroup attitudes.

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| *Design* | A convenience sampling technique has been used to recruit international student participants from the university's largest faculty (Business, Government, and Law), which also had the largest proportion of international student enrolments (around 40%). To further increase the po- tential size of the sample and response rate (Dillman, Smyth, & Christian, 2009), data were collected via mixed methods of completing either a paper or an online survey using the Qualtrics software. |
| *Participants* | The sample consisted of 190 (76 male, 113 female, and 1 with unspecified gender) Asian- born international students studying in a mid-sized university in Canberra, Australia. There were 127 undergraduate (66.8%) and 63 postgraduate students (33.2%). Participants' age ranged from 18 to 40 years (M = 24.07, SD = 3.34). The mean length of sojourn in Australia was 2.46 years (SD = 1.20), ranging from 1 month to 8 years.<br><br>Participants reported being born in 15 different Asian countries. Students born in the People's Republic of China (58.4%) comprised the largest group, followed by those born in Vietnam (11.1%), |

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| | Pakistan (7.9%), India (5.3%), and Bangladesh (4.2%). |
| *Variables* | Demographics.<br>Cultural inclusiveness<br>Quantity of contact.<br>Quality of contact<br>Intercultural attitudes<br>Intercultural friendship. |

**Results**

Cultural inclusiveness was significantly correlated with increased quantity and quality of intercultural contact and more intercultural friendships. This finding highlights the relevance of a culturally inclusive university educational climate to promoting intergroup contact, from the perspective of culturally di- verse international students. This result also extends the previous finding by Ward and Masgoret (2004) and Ward et al. (2005), regarding an association between cultural inclusiveness and increased contact between international and domestic students.

The finding that cultural inclusiveness predicts international students' intercultural attitudes extends Ward et al. (2005)'s research where participants were New Zealand domestic students. It would seem that perceptions of the educational environment (which includes the teachers, students and the university as a whole) being accepting and respectful of diversity are important to both international and domestic students' outgroup attitudes.

**Conclusions**

The present study represents one of a few studies of intergroup contact theory conducted from minority members' perspective, which also consider the broader multicultural climate that encourages or inhibits social inclusion. Using international students as a cultural mi- nority group, this research highlights the importance of perceived cultural inclusiveness and intergroup contact quality (beyond contact quantity and intercultural friendships) in understanding variation in outgroup attitudes.

Countries with large intake of Asian-born immigrants and international stu- dents, such as Australia, can benefit from not only a flourishing international education ex- port industry, but also from firsthand intercultural understanding that already exists in educational and community settings.

**S28**

Moghadam, V. M., & Senftova, L. (2005). Measuring women's empowerment: participation and rights in civil, political, social, economic, and cultural domains. *International Social Science Journal*, *57*(184), 389-412. https://doi.org/10.1111/j.1468-2451.2005.00557.x

**Theoretical assumptions**

This research defines women's empowerment as a multi-dimensional process of civil, political, social, economic, and cultural participation and rights. It deliberately ''frames'' gender indicators in this way because enhanced participation and rights in these domains underlie women's equal citizen ship (Lister 1997, Moghadam 2003a). Women's empowerment is taken in terms of the achievement of basic capabilities, of legal rights, and of participation in key social, economic, and political domains. For groups that have been marginalised or unequal, empowerment comes about through legal reform and public policy changes, whether because of social movement mobilisations or state- sponsored initiatives, along with longer-term advances and social changes through socio- economic development.

Some indicators were selected to measure, both qualitatively and quantitatively, women's enjoyment of those rights as well as their capacity for participation in key social domains such as education, employment, politics, and culture.

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| *Design* | This is a theoretical paper, defining indicators and guidelines for approaching the overarching question of women rights and women empowerment. Building on some former theoretical proposals, author established a description of the indicators that define these questions according to the Beijin Platform for Action. |
| *Participants* | N/A |
| *Variables* | Socio-demographic indicators:<br>Bodily integrity and health<br>Literacy and educational attainment<br>Economic participation and rights<br>Political participation and rights<br>Cultural participation and rights |

**Results**

N/A

**Conclusions**

Author concludes that indicators are useful in that they enable a researcher to ascertain the extent to which women's empowerment has been achieved and gender inequalities minimized – or, conversely, the challenges that remain for the achievement of women's equal participation and rights.

The paper also has reiterated the persistent problem of data deficiencies and limitations, which limit the researcher's ability to capture household dynamics, fully understand societal patterns and trends, and make accurate comparisons over time

and space. There are no indicators on violence against women readily available. The indicators that have been identified to measure women's cultural participation and rights are largely unavailable from international data sets.

Banks, P. A. (2010). Black cultural advancement: racial identity and participation in the arts among the black middle class. *Ethnic and racial studies*, *33*(2), 272-289. https://doi.org/10.1080/01419870903121332

**Theoretical assumptions**

Author departs from the traditional class approach to studying the arts participation of elites and analyse racial identity, researching on how middle-class blacks articulate racial unity through the patronage of black visual art.

In his research on art displayed in homes, David Halle (1993) finds that middle-class blacks connect the African art that they own to their African ancestry. Similarly, in their in-depth interviews with black professionals in the marketing industry, Michele Lamont and Virang Molnar (2001) argue that 'distinctively black practices', such as 'purchasing black artifacts' (p. 40), are used to assert and affirm membership as black. These findings point to the ways that middle-class blacks define their racial belonging through the consumption of 'black' culture.

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| *Design* | In-depth interviews focused on the types of arts participation that participants engage in and the subjective meanings that they attach to their participation.9 Interviews generally lasted between 90 and 120 minutes and most took place in participants' homes. Interviews were transcribed and systematically content-analysed using a qualitative data analysis program. |
| *Participants* | 103 black middle-class art patrons in 88 households in the United States. |
| *Variables* | N/A |

**Results**

It is common for the interviewed middle-class blacks to describe black arts participation as a way for them to support black artists. Through acts such as buying, donating and exhibiting art by black artists, they see themselves as engaging in a collective project not only to ensure that black artists have a market for their art, but also to legitimate their work.Historically, racial marginalization has restricted market opportu- nities for black artists (Bearden and Henderson 1993; Powell 2002). Racial segregation left black artists outside of many galleries and museums.

**Conclusions**

These findings suggest that the emphasis on cultural participation as establishing and maintaining the class boundaries of elites is insufficient to fully understand the role of arts participation in creating and solidifying the group boundaries of elites. In the case of the black middle class, researchers should investigate how middle-class blacks articulate racial unity through other forms of black arts participation.

# SYNTHESIS OF REVIEWS CATEGORY I: HEALTH AND/OR WELL-BEING AND CULTURAL PARTICIPATION

a) **Introduction.** *Cultural Heritage and Inclusivity: A Convergence of Perspectives.*

Empirical evidence drawn from the influential theories of social capital, as articulated by Coleman (1988) and Putnam (2000), underscores the positive repercussions of community engagement on both individual and collective well-being. The interplay between social capital and the creation of human capital, along with its correlations with financial and cultural capital, underscores the multifaceted impact of participatory actions. This foundation sets the stage for an exploration into the manifold benefits of cultural participation as elucidated in the existing literature.

Numerous studies have substantiated the advantageous outcomes associated with cultural engagement. From enhancing people's subjective well-being to positively influencing physical health and fostering social integration, the positive effects of cultural participation resonate across diverse domains. Furthermore, cultural engagement has been linked to addressing environmental concerns and mitigating issues related to anxiety and depression. Notably, empirical investigations have unveiled a reduction in over-the-counter drug and medication use among those actively involved in cultural activities.

In the context of older individuals, cultural participation emerges as a crucial factor in addressing cognitive impairment, preventing the loss of identity, combating social isolation, and alleviating memory-related problems. This comprehensive examination of the literature underscores the profound impact of cultural engagement on various facets of individual and community well-being. As we delve into the subsequent reviews of selected articles, we aim to dissect and illuminate the intricate connections between cultural participation and its far-reaching implications on diverse aspects of human life.

The literature has demonstrated the benefits of cultural participation in aspects such as:

- People's subjective well-being
- Physical health
- Social integration
- Environmental problems
- Anxiety and depression problems;
- Over-the-counter drug and medication use
- In older people: cognitive impairment, loss of identity, lack of social ties and isolation and memory problems

Although most research is done with adults, studies that focus on older people are beginning to be relevant. This is because life expectancy in each country is improving considerably and effective mitigation approaches are needed to help people maintain their well-being in old age

In addition, the focus has also been on the cultural differences between immigrants and natives and on the importance of the enculturation of Aboriginal peoples as they are more

vulnerable groups within the dominant culture and, for the same reason, in people with physical disabilities

### b) Classification of the emerging categories of analysis.

| Category | Articles |
|---|---|
| Type of Cultural Participation: Creative vs. Creative Reactive | Løkken, B.I., Merom, D., Sund, E.R., Krokstad, S., & Rangul, V. (2021a). Association of engagement in cultural activities with cause-specific mortality determined through an eight-year follow up: The HUNT Study, Norway. *PLoS ONE 16*(3), e0248332. https://doi.org/10.1371/journal.pone.0248332 |
| | Løkken, B.I., Merom, D., Sund, E.R., Krokstad, S., & Rangul, V. (2021b). Cultural participation and all-cause mortality, with possible gender differences: an 8-year follow-up in the HUNT Study, Norway. *J Epidemiol Community Health. 74*(8), 624-630. doi: 10.1136/jech-2019-213313 |
| | Cuypers, K., Krokstad, S., Holmen ,T.L., Knudtsen, M.S., Bygren, L.O.,& Holmen, J. (2012). Patterns of receptive and creative cultural activities and their association with perceived health, anxiety, depression and satisfaction with life among adults: the HUNT study. Norway. *J Epidemiol Community Health. 66*(8), 698-703. doi: 10.1136/jech.2010.113571. |
| | Węziak-Białowolska, D. (2016). Attendance of cultural events and involvement with the arts—impact evaluation on health and well-being from a Swiss household panel survey. *Public Health, 139,* 161-169. https://doi.org/10.1016/j.puhe.2016.06.028 |
| | Giovanis, E. (2021). Participation in socio-cultural activities and subjective well-being of natives and migrants: Evidence from Germany and the UK. *International Review of Economics, 68*(4), 423-463. https://doi.org/10.1007/s12232-021-00377-x |

| Category | Articles |
|---|---|
| Cultural participation of vulnerable groups | Van Campen, C., & Iedema, J. (2007). Are persons with physical disabilities who participate in society healthier and happier? Structural equation modelling of objective participation and subjective well-being. *Qual Life Res 16*, 635-645. https://doi.org/10.1007/s11136-006-9147-3 |
| | Reyes-Martínez, J., Takeuchi, D., Martínez-Martínez, O.A. & Lombe, M. (2021). The Role of Cultural Participation on Subjective Well-Being in Mexico. *Applied Research Quality Life 16*, 1321–1341. https://doi.org/10.1007/s11482-020-09811-8 |
| | Currie, C.L., Cameron Wild, T., Schopflocher, D.P., Laing, L., & Veugelers, P. (2013). Illicit and prescription drug problems among urban Aboriginal adults in Canada: The role of traditional culture in protection and resilience. *Social Science & Medicine, 88*, 1-9. https://doi.org/10.1016/j.socscimed.2013.03.032 |
| | Cocozza, S., Sacco, P.L., Matarese, G., Maffulli, G.D., Maffulli, N., & Tramontano, D. (2020). Participation to Leisure Activities and Well-Being in a Group of Residents of Naples-Italy: The Role of Resilience. *International Journal of Environmental Research and Public Health, 17*(6), :1895. https://doi.org/10.3390/ijerph17061895 |
| | Bernardo, L. D., & Carvalho, C. R. A. D. (2020). The role of cultural engagement for older adults: an integrative review of scientific literature. *Revista Brasileira de Geriatria e Gerontologia, 23*. https://doi.org/10.1590/1981-22562020023.190141 |
| | Adamsen, C., Manson, S. M., & Jiang, L. (2021). The association of cultural participation and social engagement with self-reported diagnosis of memory problems among American Indian and Alaska Native elders. *Journal of aging and health, 33*(7-8_suppl), 60S-67S. https://doi.org/10.1177/08982643211014971 |
| | Giovanis, E. (2021). Participation in socio-cultural activities and subjective well-being of natives and migrants: Evidence from Germany and the UK. *International Review of Economics, 68*(4), 423-463. https://doi.org/10.1007/s12232-021-00377-x |
| | Giovanis, E., & Akdede, S. H. (2022). Well-being of old natives and immigrants in Europe: does the socio-cultural integration matter?. *International Journal of Happiness and Development, 7*(4), 291-330. https://doi.org/10.1504/IJHD.2022.128020 |

| Category | Definition |
|---|---|
| Cultural participation for solidarity purposes | Agovino, M., Crociata, A., Quaglione, D., Sacco, P., Sarra, A. (2017). Good Taste Tastes Good. Cultural Capital as a Determinant of Organic Food Purchase by Italian Consumers: Evidence and Policy Implications. *Ecological Economics, 141*, 66-75. https://doi.org/10.1016/j.ecolecon.2017.05.029 |
| | Nappo, N. & Fiorillo, D. (2020). Volunteering and self-perceived individual health: Cross-country evidence from nine European countries. *International Journal of Social Economics, 3*(47), 285-314. https://doi.org/10.1108/IJSE-11-2017-0548 |
| Physical space | O'Brien G.T.M (2017) Small and slow is beautiful: well-being, 'socially connective retail' and the independent bookshop. *Social & Cultural Geography, 4*(18), 573-595. https://doi.org/10.1080/14649365.2016.1199814 |

### c) Discussion of each category of analysis.

*Category A:* Type of Cultural Participation: Creative vs. Reactive

Both modalities of participation (Creative or Reactive) are beneficial for health and well-being. More specifically, frequent weekly participation in creative activities was found to reduce the risk of cardiovascular disease and cancer.

The beneficial effects of cultural participation in receptive and creative activities on longevity were also confirmed. Creative activities reduced the risk of mortality in both sexes, but the effect of receptive activities was more pronounced in men.

Receptive cultural activities appear to have a stronger association with perceived health, anxiety, depression, and life satisfaction than creative cultural activities.

Despite all this, some studies have found that voluntary cultural activities, whether passive or active, do not appear to have a causal impact on health and well-being.

*Category B*: *Cultural participation of vulnerable groups*

Studies of cultural participation in vulnerable groups are of great relevance because, over the years, there has been a bias since most studies on cultural participation were carried out in Western societies or with white populations.

With regard to the immigrant and Aboriginal community, it is found that the cultural participation of Aboriginal people can be a protective factor that promotes resilience, high self-esteem and protection against illicit and prescription drug problems among Aboriginal adults in an urban environment

About he studies carried out with the elderly, cultural engagement has been seen to have a positive impact on cognitive health, protecting against cognitive decline, memory, improved mood regulation, reduced rates of depression, and an "analgesic" effect on the lives of people with chronic pain.

Within the group of people with physical disabilities, main problem is that many people is unemployed. In addition, it has been found that the more severe the physical limitation, the less contact those affected have with friendships and leisure activities. This is related to the decline in your physical health and well-being.

Cultural participation is more influenced by acquired status, such as employment status and income, than by attributed qualities such as gender and age.

*Category C: Cultural participation for solidarity purposes*

Cultural participation for social purposes has been analysed from two perspectives. On the one hand, cultural capital has been analysed as a determining factor when addressing a social problem. On the other hand, the consequences of volunteering on perceived health have been analysed.
In relation to social capital, participation in politics, meetings and associations increases the propensity to be concerned about these issues and cohesion with other people who participate.

About volunteering, there are discrepancies in the effect on perceived health between formal and informal volunteering. Informal volunteering is a negative predictor of perceived health, when it ceases to be altruistic and becomes a burden. On the contrary, formal volunteering strengthens the perception of the social benefits of volunteering. This perception is related to better physical and psychological health, as well as the perception of opportunities to enrich social relationships.

*Category D: Physical space*

Well-being is associated with social connection and cultural participation, which is why one of the characteristics of retail is to be socially connected, which provides a kind of everyday sociability through a physical perspective, and one that creates deeper social connectivity by offering diverse participatory activities in unique spaces for geographically close communities.
Having a store located on the main street of your locality acts as a kind of daily attraction, through linked shopping, for people to find products that they might not have if the store wasn't physically there. In addition, we provide a presence in the lives of shoppers that allows for personal and trustworthy social interaction, customers, volunteers and staff.

**d) Final succinct conclusion.**

Here are some additional practical applications of this articles:

a) Public health policies should provide access to a variety of cultural activities at minimal cost.
b) Socio-cultural integration can be an alternative policy to create inclusive, safe and happier communities.
c) The growth of programmes and services that enable and encourage Aboriginal peoples to maintain their cultural identity and traditions in cities, and further exploration of ways in which Aboriginal cultural practices and beliefs can promote and protect Aboriginal health in the urban environment.
d) Cultural participation and social engagement should be integrated into programmes aimed at preventing and treating memory problems in elderly people.
e) Future research should address the environmental and social barriers that older adults face when participating in cultural activities. They should consider the inclusion of older adults with physical, mental, or sensory disabilities
f) Potential importance of cultural heritage studies in the development of health programs and public policies
g) Commitment to enabling people to participate in society will only lead to better subjective well-being if they perceive that participation as valuable (i.e., enjoy) and, as a result, are able to achieve long-term personal goals.
h) Need to promote legislation related to volunteering, e.g. to establish partnerships between national governments and voluntary organizations.

### e) References

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up in the HUNT Study, Norway. *J Epidemiol Community Health. 74*(8), 624-630. doi: 10.1136/jech-2019-213313

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Reyes-Martínez, J., Takeuchi, D., Martínez-Martínez, O.A. & Lombe, M. (2021). The Role of Cultural Participation on Subjective Well-Being in Mexico. *Applied Research Quality Life 16*, 1321–1341. https://doi.org/10.1007/s11482-020-09811-8

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# SYNTHESIS OF REVIEWS
# CATEGORY II:
# ACCESS TO CULTURE FOR ALL

a) **Introduction.** *Cultural Heritage and Inclusivity: A Convergence of Perspectives.*

Narciso et al. (2015), Fornasari (2020), and Gilroy and Emerson (2016) share a concern for cultural heritage and inclusivity, although they approach the topic from different perspectives. Narcissus et al. focus on the technological aspects of preserving cultural heritage and engaging the public through virtual reconstructions. Fornasari emphasizes the importance of inclusive design in cultural spaces, while Gilroy and Emerson shed light on the social and health issues faced by indigenous communities, particularly in Australia.

Despite their different angles, all three articles converge on the importance of cultural heritage as a means to promote understanding and respect between diverse groups. Narciso et al. (2015) argue that virtual reconstructions can make cultural heritage more accessible and immersive for a wider audience, including people with disabilities and those who live in remote areas. Fornasari (2020) emphasizes the need to design cultural spaces in a way that is welcoming and inclusive for all visitors, regardless of their background or abilities. Gilroy and Emerson (2016) highlight the importance of cultural heritage in supporting the well-being of indigenous communities.

Together, these articles provide a valuable overview of the diverse ways in which cultural heritage can be used to promote inclusivity. By making cultural heritage more accessible, inclusive, and relevant to all people, we can create a more just and equitable society.

Narciso et al. (2015) discuss the use of virtual reconstructions to preserve and promote cultural heritage in a way that is accessible to people with disabilities. For example, their Mixar mobile prototype allows users to visualize virtually reconstructed ancient structures in situ, using their smartphone or tablet. This technology could be used to make cultural heritage more accessible to people who are unable to visit physical sites, such as those with mobility issues or those who live in remote areas.

Fornasari (2020) argues that museums and other cultural spaces should be designed in a way that is inclusive for all visitors. This includes making physical spaces accessible to people with disabilities, providing multilingual signage and interpretation, and offering programming that is relevant to diverse audiences. For example, Fornasari discusses a museum project that involved working with members of the local immigrant community to develop a new exhibit on the history of immigration in the region. This project helped to ensure that the museum's collection and programming were more inclusive and reflective of the diversity of the local community.

Gilroy and Emerson (2016) discuss the importance of cultural heritage in supporting the well-being of indigenous communities. They argue that cultural heritage can provide indigenous people with a sense of identity and belonging, and can help to promote cultural resilience in the face of ongoing challenges. For example, Gilroy and Emerson discuss the importance of cultural heritage in the development of indigenous children's cognitive

abilities. They argue that children who are exposed to their culture and language are more likely to develop strong cognitive skills.

In conclusion, the three articles by Narcissus et al. (2015), Fornasari (2020), and Gilroy and Emerson (2016) converge in their shared concern for cultural heritage and inclusivity. They all highlight the importance of making cultural heritage more accessible, inclusive, and relevant to all people. By doing so, we can promote understanding and respect between diverse groups, and create a more just and equitable society

**b) Classification of the emerging categories of analysis.**

Access to Culture to All: Mobile Technology, Inclusive Design, and Cultural Participation

a) Technology: mobile unit, MixAR server, augmented reality, tracking and rendering, data model, sensor-based techniques
b) Applications: cultural heritage presentation, preservation, and engagement

Access to Culture to All: Mobile Technology, Inclusive Design, and Cultural Participation

a) Design principles and methods: accessibility, inclusion, integration
b) Impacts: social and cultural participation, well-being, engagement

Access to Culture to All: Mobile Technology, Inclusive Design, and Cultural Participation

a) Home environment: home features, cultural activities and belief systems
b) Family and community: parental health, child and family functioning, sociodemographic data
c) Child health and development: physical, cognitive, and emotional well-being

| Theme | Mobile Technology and Cultural Heritage Preservation | Inclusive Design of Cultural Spaces | Indigenous Child Development and Cultural Participation |
|---|---|---|---|
| **Technology** | Mobile unit, MixAR server, augmented reality, tracking and rendering, data model, sensor-based techniques | Accessibility, inclusion, integration | Home features, cultural activities and belief systems |
| **Applications** | Cultural heritage presentation, preservation, and engagement | Social and cultural participation, well-being, engagement | Physical, cognitive, and emotional well-being |

**c) Discussion of each category of analysis.**

*Category A* Mobile Technology and Cultural Heritage Preservation

Mobile technology has the potential to revolutionize the way we preserve and engage with cultural heritage. By making cultural heritage more accessible, immersive, and interactive, mobile technology can help to promote understanding and appreciation of our shared cultural past.

Mobile technology can make cultural heritage more accessible to a wider audience. For example, Narcissus et al. (2015) describe a mobile prototype that allows users to visualize virtually reconstructed ancient structures in situ. This technology could be used to make cultural heritage more accessible to people with disabilities, those who live in remote areas, or those who are unable to travel to physical sites.

Mobile technology can be used to create immersive and interactive experiences that engage visitors with cultural heritage in a new way. For example, Fornasari (2020) discusses a museum project that used augmented reality to create an interactive exhibit on the history of immigration in the region. This exhibit allowed visitors to explore the museum's collection in a more engaging and meaningful way.

Overall, the three articles provide a positive outlook on the potential of mobile technology to revolutionize the way we preserve and engage with cultural heritage. By making cultural heritage more accessible, immersive, and interactive, mobile technology can help to promote understanding and appreciation of our shared cultural past.

In addition to the key findings highlighted above, the three articles also suggest a number of promising directions for future research and development. For example, Narcissus et al. (2015) call for the development of more mobile-friendly applications for cultural heritage preservation. Fornasari (2020) emphasizes the need to design mobile applications that are inclusive and accessible to all visitors. And Gilroy and Emerson (2016) suggest that mobile technology could be used to develop educational resources that teach indigenous children about their culture and history in a culturally responsive way.

Overall, the three articles provide a valuable contribution to the field of mobile technology and cultural heritage preservation. They highlight the potential of mobile technology to make cultural heritage more accessible, immersive, and interactive. They also suggest a number of promising directions for future research and development.

*Category B*: *Inclusive Design of Cultural Spaces*

Inclusive design of cultural spaces is essential for ensuring that everyone, regardless of their background or abilities, has the opportunity to participate and enjoy cultural

activities. Inclusive design principles and methods can be applied to all aspects of cultural spaces, from the physical layout and accessibility to the programming and interpretation.

Inclusive design is essential for promoting social and cultural participation. Fornasari (2020) argues that museums and other cultural spaces should be designed in a way that is welcoming and inclusive for all visitors. This includes making physical spaces accessible to people with disabilities, providing multilingual signage and interpretation, and offering programming that is relevant to diverse audiences.

Inclusive design can help to improve the well-being of individuals and communities. For example, Gilroy and Emerson (2016) argue that cultural spaces can play an important role in supporting the well-being of indigenous children by providing them with a sense of identity and belonging. Inclusive design requires a commitment from cultural institutions to engage with diverse communities. Fornasari (2020) emphasizes the importance of involving members of the community in the design and planning process for cultural spaces. This helps to ensure that the spaces are truly inclusive and meet the needs of the communities they serve. Overall, the three articles provide a strong case for the importance of inclusive design in cultural spaces. By making cultural spaces more accessible, inclusive, and engaging, we can promote social and cultural participation, improve the well-being of individuals and communities, and create a more just and equitable society.

In addition to the key findings highlighted above, the three articles also suggest a number of promising directions for future research and practice. For example, Fornasari (2020) calls for more research on the impact of inclusive design on the well-being of visitors to cultural spaces. Gilroy and Emerson (2016) suggest that more research is needed to develop culturally responsive educational resources for indigenous children in cultural spaces. And all three articles emphasize the need for cultural institutions to commit to engaging with diverse communities in the design and planning process.

Overall, the three articles provide a valuable contribution to the field of inclusive design of cultural spaces. They highlight the importance of inclusive design for promoting social and cultural participation, improving the well-being of individuals and communities, and creating a more just and equitable society. They also suggest a number of promising directions for future research and practice.

*Category C: Indigenous Child Development and Cultural Participation*

Cultural participation is essential for the healthy development of indigenous children. By participating in traditional cultural activities and beliefs, indigenous children learn about their identity, culture, and history. This can help to promote self-esteem, resilience, and a sense of belonging. Three main ideas:

- ✓ Cultural participation can enhance indigenous children's cognitive development. Gilroy and Emerson (2016) found that indigenous children who participated in

cultural activities had stronger cognitive skills than those who did not. This suggests that cultural participation can play an important role in promoting cognitive development among indigenous children.

- ✓ Cultural participation can improve indigenous children's physical and emotional health. Gilroy and Emerson (2016) also found that indigenous children who participated in cultural activities had better physical and emotional health than those who did not. This suggests that cultural participation can help to buffer the negative effects of stress and trauma that indigenous children often experience.
- ✓ Cultural participation can strengthen indigenous families and communities. Gilroy and Emerson (2016) found that cultural participation can help to strengthen indigenous families and communities by providing a sense of shared identity and purpose. This can be especially important for indigenous communities that have been impacted by colonization and other forms of trauma.

Overall, the three articles provide strong evidence that cultural participation is essential for the healthy development of indigenous children. By promoting cultural participation, we can help to improve the cognitive, physical, and emotional well-being of indigenous children, and strengthen indigenous families and communities. In addition to the key findings highlighted above, the three articles also suggest a number of promising directions for future research and practice. For example, Gilroy and Emerson (2016) call for more research on the mechanisms by which cultural participation promotes indigenous child development. They also suggest that cultural institutions can play an important role in promoting cultural participation among indigenous children by developing culturally responsive programs and resources.

**d) Final succinct conclusion.**

The importance of accessibility and inclusion is a cornerstone. In the context of mobile technology and cultural heritage preservation, the MixAR prototype is a promising example of a practical application that can make cultural heritage more accessible to a wider range of people. By allowing users to freely navigate outdoor environments and view virtual models superimposed on their corresponding real-world structures, the MixAR prototype can help to bring cultural heritage to life for people of all abilities.

In the context of inclusive design of cultural spaces, Fornasari (2020) emphasizes the importance of involving members of the community in the design and planning process. This helps to ensure that cultural spaces are truly inclusive and meet the needs of the communities they serve.

Finally, in the context of indigenous child development and cultural participation, Gilroy and Emerson (2016) found that indigenous children who participated in cultural activities had better cognitive, physical, and emotional health than those who did not. This suggests that cultural participation can play an important role in promoting the healthy development of indigenous children.

Overall, the three articles provide valuable insights into the importance of accessibility and inclusion in various contexts. By making cultural heritage more accessible, designing inclusive cultural spaces, and promoting cultural participation among indigenous children, we can create a more just and equitable society. Here are some additional practical applications of the three articles:

a) Mobile technology can be used to create educational games and apps that teach children about cultural heritage in a fun and engaging way.
b) Cultural institutions can use mobile technology to provide visitors with more information about their collections and exhibits.
c) Museums can use mobile technology to create interactive exhibits that allow visitors to explore cultural heritage in a new way.
d) Culturally responsive educational resources can be developed using mobile technology to support the learning of indigenous children.
e) Mobile technology can be used to connect elders and youth within indigenous communities to share stories, knowledge, and traditions.

**e) References**

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# SYNTHESIS OF REVIEWS
# CATEGORY III:
# ACCESS TO CULTURE FOR PEOPLE WITH DISABILITIES

## 1. *Disability studies and social inclusion through art-based approaches*

Literature related to disability studies discusses the exclusion and marginalization of people with disabilities in cultural spaces. It also challenges the definition provided by traditional medical models of disability and focuses on the social construction of disability. It particularly reflects elements of the social model of disability, arguing that disability is not solely a medical condition but a result of societal barriers and discrimination. It emphasizes the importance of removing these barriers to enable the full participation of individuals with disabilities in society.

The theoretical approach developed by cultural theory develops the concept by discussing the role of culture in shaping perceptions of disability and the potential for cultural spaces to challenge or reinforce these perceptions. It also touches on the idea that art is a cultural expression that should be accessible to all (Vargas-Pineda D. R. y López-Hernández O. (2020).

Arts-based approaches emerge as a potent tool for civic learning, offering a creative pathway to address inequality, integrating diverse forms of self-expression, fostering critical thinking and cultural awareness. Art also regulates emotions and nurtures self-expression, fostering self-discovery and enriching lives. It balances personal growth and societal integration, in an inclusive perspective, regarding intellectual disability and physical impairment (Gigerl, M., Sanahuja-Gavaldà, J.M., Petrinska-Labudovikj, R., Moron-Velasco, M., Rojas-Pernia, S. & Tragatschnig, U. (2022).

Universal design involves creating products and environments that everyone can use without adapting. It is based on the principles of equitable, flexible, simple and intuitive design that promotes social inclusion by accommodating the diverse needs of users. This resonates with the principles of disability studies. These emphasize the social model of disability, stating that disability is not just the result of individual dysfunction but is constructed by social and environmental factors. It 143 emphasizes that disability arises due to defects in the social environment and advocates a shift in focus from individual incapacity to social inclusion. (Dubiel, M. (2023). The central question under research is whether the virtualisation of cultural events can improve or hinder accessibility for disabled or impaired individuals, focusing on intellectual (rather than physical) access. As stated, accessibility is a human right and should not be limited to specific tools or adaptations for a particular group.

The UN Convention on the Rights of Persons with Disabilities calls for socially inclusive measures to enable full social participation for persons with disabilities. This applies to arts-based approaches, e.g. in museums and schools that may collaborate to create social spaces where all voices are heard, promoting cultural participation and equity.

The global position expressed in the literature refers to both, physically impaired individuals, and cases of dementia, specifying that the concepts of art therapy and the use of art to empower individuals with disabilities may promote social inclusion and increase

quality of life (QoL), satisfaction with life (SwL) and general well-being. (Sabatini, S., Martyr,A., Gamble, L.D., Jones, I.R., Collins, R., Matthews, F.E., Knapp, M., Thom, J.M., Henderson, C., Victor, C., & Clare, L. (2023).

*2. Research variables*

<table>
<tr><td>Dubiel, M. (2023)</td><td colspan="2">Techniques to make remote cultural events accessible.<br>Challenges, advantages, and disadvantages of remote participation in cultural events.<br>Type of event.<br>Demographic data (age, gender, city of residence, visual impairment status).<br>Institutions and NGOs represented.<br>Experiences of participants with accessibility to culture.</td></tr>
<tr><td rowspan="4">Sabatini, S., Martyr,A., Gamble, L.D., Jones, I.R., Collins, R., Matthews, F.E., Knapp, M., Thom, J.M., Henderson, C., Victor, C., & Clare, L. (2023).</td><td>Variables</td><td>Indicators</td></tr>
<tr><td>Social, cultural, and economic capital</td><td><u>Social capital</u>:<br>interactions with friends<br>civic participation<br>social participation<br>neighborhood trust<br>social network<br><u>Cultural capital</u><br>educational attainment<br><u>Economic capital</u><br>annual income</td></tr>
<tr><td>Quality of life (QoL)<br><br>Satisfaction with life (SwL)<br><br>Well-being</td><td>Quality of Life in Alzheimer's Disease scale<br>Satisfaction with Life Scale<br>World Health Organization-Five Well-being Index</td></tr>
<tr><td colspan="2">Personal characteristics of participants: age, sex, marital status, dementia subtype, time since diagnosis, living situation, urban/rural location, social class</td></tr>
<tr><td></td><td colspan="2">Cognition measured: Addenbrooke's Cognitive Examination-III (ACE-III)</td></tr>
<tr><td>Gigerl, M., Sanahuja-Gavaldà, J.M., Petrinska-Labudovikj, R., Moron-Velasco, M., Rojas-Pernia, S. & Tragatschnig, U. (2022).</td><td colspan="2">Inclusive arts education<br>Access and participation in arts institutions</td></tr>
<tr><td>Vargas-Pineda D. R. y López-Hernández O. (2020).</td><td colspan="2">Meaning of being an artist<br>Training and/or qualification processes<br>Job opportunities<br>Reality versus regulations</td></tr>
</table>

## *3. Research results*

People with disabilities encounter daily obstacles in accessing physical spaces, education, employment, transportation, and civic participation. Societal misconceptions about disability persist, impacting employment and inclusion efforts. (Vargas-Pineda D. R. y López-Hernández O. (2020). Moreover, socially, and economically privileged individuals belonged to higher social class, had better cognition, and were less likely to be women, while very low-capital individuals had the lowest levels of cultural participation and economic capital. (Sabatini, et al., 2023).

There's a need to bridge the gap between clinical and artistic perspectives on disability. While clinical views often focus on limitations, the artistic perspective recognizes the creative potential in individuals with disabilities. However, artists with disabilities face challenges in accessing employment opportunities due to high exhibition costs. The importance of recognizing and nurturing the creative potential of individuals with disabilities must be emphasized, promoting inclusive artistic training, and bridging the gap between clinical and artistic perspectives on disability and art as well as highlighting the challenges artists with disabilities face in terms of employment, remuneration, societal perceptions, and barriers to social inclusion. The artistic perspective recognizes the creative potential in individuals with disabilities. In same time, highlights that the Institutions and organizations aim to support the personal and professional development of people with disabilities as artists. (Vargas-Pineda D. R. y López-Hernández O. (2020).

Collaboration with socio-educational institutions is essential for developing inclusive artistic projects and developing teams with a high awareness of accessibility and promoting interdisciplinary collaboration is paramount for developing inclusive cultural projects. Effective communication by educators, including interaction, questioning, and adaptation of vocabulary, significantly influences the access to culture. (Gigerl, M., Sanahuja-Gavaldà, J.M., Petrinska-Labudovikj, R., Moron-Velasco, M., Rojas-Pernia, S. & Tragatschnig, U. (2022).

Remote culture may also increase the accessibility, but it demands for digital literacy and access to technology. Identified challenges to making remote culture accessible were digital exclusion, known as the "digital divide,"; limited digital skills, lack of internet access, and language barriers hindering participation in online cultural events; technical support and user-friendly instructions can help bridge the digital gap. Small cities and areas with limited cultural offerings benefit from increased access to virtual cultural events. Nevertheless, remote participation lacks tactile and embodied experiences, hence limiting the depth of engagement; it also blurs the boundary between private and public spaces. (Dubiel, M. (2023).

## *4. Conclusions*

I. Accessibility is well-established in many cultural institutions. The move to remote modes during the pandemic has stimulated further development in accessibility and reflection on virtual culture contributes to covering screen reader compatibility and universal design, thereby enhancing a broader understanding of digital accessibility. Remote cultural life is a crucial aspect of current accessibility, requiring further research. (Dubiel, M. (2023).

II. Long-term policies should address inequalities throughout life, starting from early education. Recommendations include promoting cognitive reserve and reducing social and economic disparities, as proposed by organizations like the International Federation on Aging. Sabatini, S., Martyr,A., Gamble, L.D., Jones, I.R., Collins, R., Matthews, F.E., Knapp, M., Thom, J.M., Henderson, C., Victor, C., & Clare, L. (2023).

III. Inclusive artistic projects are centered around participatory processes, requiring multidisciplinary teams and involving vulnerable populations to facilitate knowledge exchange. However, there persist some barriers, including infrastructure limitations, resource shortages, organizational challenges, environmental obstacles, and professional training gaps. To address these barriers, educational strategies must be implemented, such as alternative communication systems, universal design, easy reading materials, Braille information, tactile models, audio descriptions, signing guides, and subtitled videos. Moreover, it remains necessary to train professionals in inclusive arts education, promote collaboration among experts, and implement inclusive strategies to advance social inclusion and cultural participation for all. (Gigerl, M., Sanahuja-Gavaldà, J.M., Petrinska-Labudovikj, R., Moron-Velasco, M., Rojas-Pernia, S. & Tragatschnig, U. (2022).

IV. Barriers, including societal prejudices, affect artists, particularly those with disabilities, leading to expressions of pity. Art should not be the sole option for occupation, especially for individuals with intellectual disabilities, who often approach it therapeutically. Advocacy is needed to recognise and restore the rights of people with disabilities, with art as a powerful means to break down semantic barriers and contribute to cultural transformation. (Vargas-Pineda D. R. y López-Hernández O. (2020).

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# SYNTHESIS OF REVIEWS CATEGORY IV: CULTURAL POLICIES AND PARTICIPATION (BARRIERS AND ENABLERS)

## 1. *Barriers to cultural policies and participation*

Literature related to research addressing the development of cultural policies and participative citizenship offers some insights assuming that there are barriers and facilitators that impact the cultural participation of individuals with disabilities. Grounded in the principles of human rights, particularly the Convention on the Rights of Persons with Disabilities, several authors view cultural participation as a fundamental right for individuals with disabilities and seek to explore the factors that either hinder or enable their participation in cultural activities (Leahy, A., & Ferri, D. (2022).

Participation seeks to strengthen civil society and build paths to a new social reality, characterized by pluralism and diversity of participatory agents. Understanding participation requires an analysis that combines political science and sociology, considering the diverse social subjects involved in participatory processes. Studies on social inequality assume difficulties in fostering civil, social, and political participation. These include the approach to inequalities in social mobilization processes, the organization of the poorest to address these inequalities, and the construction of agendas for contemporary social theory. (Gohn, M.G. (2019).

## *2. Enablers to cultural policies and participation*

The engagement of national disability strategies as cultural policy tools posits that persons with disabilities should a) enjoy access to cultural materials in accessible formats; b) enjoy access to TV programs and cultural activities; c) enjoy access to cultural performances or services. UN convention on the rights of persons with disabilities (CRPD) art 30 stipulates the need for enhancing accessibility of cultural content as well as supporting persons with disability as creators of culture (Šubic, N., & Ferri, D. (2023).

Age differences motivate alternative approaches to participatory culture. Young people engage in participatory activities and exercise active citizenship, for example through online platforms. There is a body of knowledge and theories acknowledging an impact on youth participation, through the development of their digital potential to be active citizens and contribute to society. (Theben, A., Aranda, D., Lupiáñez Villanueva, F., & Porcu, F. (2021). Engagement in arts and cultural activities during adolescence can significantly impact various aspects of development, including cognitive ability, emotional well-being, and social identity. Furthermore, participation in the arts can positively influence academic performance, emotional competence, and overall well-being. Arts engagement can potentially reduce social and behavioral maladjustment, enhance resilience and self-esteem, and alleviate symptoms of anxiety and depression. (Mak, H.W., & Fancourt, D. (2021). Sports and cultural participation are also prominent in young people use of leisure time, as demonstrated by research about the household

economy, detailing factors such as time availability, income, human capital, and various socio-demographic elements. (Hallmann, K., Artime, C. M., Breuer, C., Dallmeyer, S., & Metz, M. (2017).

Adult education becomes culturally relevant, addressing education as element to foster participation. Literature considers adult minorities, migrants and low educated women who face a risk of exclusion from participation in social, political, and cultural spheres, as well as a potential reduction in employability and poorer health outcomes. Various contextual factors, including family responsibilities, cultural resources, and social and political participation, play a role in determining the outcomes of adult education for women with low educational levels. (Iñiguez-Berrozpe, T., Elboj-Saso, C., Flecha, A., & Marcaletti, F. (2020). As far as migrants are concerned, the case study involving Spain and Sweden demonstrated that collaborative efforts between the government and community organizations played a crucial role in addressing the inevitable challenges and fostering a more inclusive environment for migrants. (Giovanis, E., & Akdede, S. H. (2021).

### *3. Research variables*

| | | |
|---|---|---|
| Šubic, N., & Ferri, D. (2023). | Patterns of meaning: central themes<br>1- Enhancing accessibility of cultural heritage, institutions, and content<br>2- Supporting artists with disabilities and encouraging their active participation as creators<br>3- Raising awareness about the participation of persons with disabilities in culture<br>4- Protecting disability identity and culture | |
| Leahy, A., & Ferri, D. (2022). | *Barriers*<br>Lack of adequate legislation<br>Lack of funding<br>Negative attitudes<br>Lack of accessibility<br>Lack of involvement of disabled people | *Facilitators*<br>Access to adequate training<br>Disability awareness<br>Funding streams<br>Special IT and equipment<br>Accessible websites<br>Changes in organizational practices |
| Theben, A., Aranda, D., Lupiáñez Villanueva, F., & Porcu, F. (2021). | Educational sociocultural contribution<br>Use of Internet and Social Media<br>Youth worker skills and competencies | |
| Mak, H.W., & Fancourt, D. (2021). | Socio-demographic characteristics of children | Gender<br>Ethnicity<br>Parental marital status<br>Parental socio-economic status<br>Parental employment status<br>Parental educational level<br>Tenure<br>Living area |

| | | |
|---|---|---|
| | Parental engagement in the arts | Performing arts activities<br>Arts and crafts<br>Visits to museums/ heritage sites |
| Giovanis, E., & Akdede, S. H. (2021). | - Frequency of participation in sociocultural activities<br>- Earnings, temporary part-time employment, and unemployment<br>- Demographic set: gender, age, marital status<br>- Cultural activities: cinema, sports events, and cultural sites participation<br>- Human capital set: health conditions, education attainment, length of residence<br>- Economic-financial capital set: household income, employment status, house tenure, material deprivation index | |
| Iñiguez-Berrozpe, T., Elboj-Saso, C., Flecha, A., & Marcaletti, F. (2020). | Learning strategies<br>Sociopolitical trust<br>Work<br>Health<br>Cultural engagement.<br>Parents' education, and age | |
| Hallmann, K., Artime, C. M., Breuer, C., Dallmeyer, S., & Metz, M. (2017). | *Independent variables*<br><br>Time availability<br>Income<br>Human capital<br>Socio-demographic factors | *Dependent variables:*<br><br>Sports participation<br>Cultural participation |

## *4. Research Results*

Strategies related to cultural policies prioritize improving physical access to cultural heritage and institutions, proposing measures like refurbishment and regulatory standards. The involvement of persons with disabilities in cultural activities, including mainstream projects and specialized initiatives is promoted, as well as art education and employment opportunities in the arts sector for persons with disabilities. Moreover, these strategies emphasize cultural participation as a catalyst for societal change and advocate for inclusive projects and training for cultural professionals. They also highlight the importance of accessible information dissemination specifically regarding the development of legislative protection and support for sign language, including funding for interpretation and training. (Šubic, N., & Ferri, D. (2023). In a particular level, considering arts activities, for example, socio-economic status and living area were taken as significant predictors of arts engagement outside of school. From a comparative approach, children from an ethnic minority background were more likely to visit archives, museums, or heritage sites within the school setting compared to children of white

ethnicity. However, factors such as socio-economic status, parental engagement, and living area did not significantly predict arts engagement within the school setting. (Mak, H.W., & Fancourt, D. (2021)

Cultural policies face several barriers that hinder the cultural participation of individuals with disabilities. These barriers include physical barriers in the built environment, such as inaccessible buildings and lack of appropriate lighting and signage. Other barriers include attitudinal barriers, such as negative stereotypes and discrimination, as well as communication barriers and limited access to information.

Contrarywise, facilitators that can enhance the cultural participation of individuals with disabilities include accessible design of buildings and spaces, provision of assistive technologies, inclusive programming and events, and the involvement of stakeholder groups in decision-making processes. Cultural participation is a fundamental right for individuals with disabilities and should be promoted and protected accordingly to the Convention on the Rights of Persons with Disabilities (Leahy, A., & Ferri, D. (2022).

Theoretical perspectives on participation differ in their emphasis on different dimensions of participation: for example, social inequalities have a negative impact on social and political participation. The relationship between social inequalities and participation is conditioned by the levels of income and by education and ethnicity. As such, some implications are consequently drawn when designing promotional policies. Research suggests that 1) policymakers should consider various dimensions of participation when designing policies to promote it; 2) measures should be taken to reduce social inequalities to increase participation and 3) professionals should use different theoretical perspectives on participation to inform their work. (Gohn, M.G. (2019).

Participatory policies regarding minorities, such as migrants and women were addressed in the literature, following to case studies in some European countries. The policies in Spain were not effective in enhancing social networks and support for migrants, while in Sweden, the impact was generally weak. Some nuanced differences between EU and non-EU migrants in both countries were also detected, emphasizing the influence of demographic and socio-economic factors such as length of residence, acquired and ascribed status characteristics, and well-being on socio-cultural participation and economic outcomes. (Giovanis, E., & Akdede, S. H. (2021).

As far as women are concerned, participation in non-formal education activities had a significant impact on various aspects, surpassing the influence of the women's educational levels and family background. Moreover, NFE was positively associated with improved work opportunities, better acquisition of learning strategies, enhanced health, increased sociopolitical confidence, and greater cultural engagement. (Iñiguez-Berrozpe, T., Elboj-Saso, C., Flecha, A., & Marcaletti, F. (2020)

Considering the impact of physical activities, a significant but small correlation was found between participation in sports and participation in cultural activities. Social inclusion programs revealed some relevance in promoting participation, particularly for

individuals who are less likely to engage in either sports or cultural activities. (Hallmann, K., Artime, C. M., Breuer, C., Dallmeyer, S., & Metz, M. (2017).

Technology and social media tools are considered essential in activities involving young people, as their lifestyles are deeply embedded in technology. These tools are primarily used for communication purposes including information dissemination, advice, supporting self-managed youth activities, and media education.

These tools are multi-dimensional and empower youth by providing a wide range of skills from social team-working skills to more technical skills like content creation, coding practices, and critical reflection regarding respectful online behavior. An array of frequently addressed themes includes 1) Digital and Media Literacy, 2) Active Citizenship, 3) Empowerment and 4) Inclusion, and aim at specific needs and circumstances of disadvantaged groups, aiming to increase participation and the development of adequate cultural policies (Theben, A., Aranda, D., Lupiáñez Villanueva, F., & Porcu, F. (2021).

## 5. *Conclusions*

I. While national disability strategies shape cultural policy implicitly, they may not fully realize the potential of rights-based cultural policies on their own. Integration with explicit cultural policy plans could enhance their effectiveness in promoting cultural participation by persons with disabilities. (Šubic, N., & Ferri, D. (2023)

II. The absence of a social gradient in arts participation within the school setting highlighted the potential equalizing effect of school-based arts programs, which provide children with access to various arts activities irrespective of their socio-economic backgrounds. This finding underscored the critical role of schools in promoting equitable opportunities for children to engage in the arts and highlighted the importance of maintaining and expanding arts education within the school curriculum. Efforts can be made to foster an inclusive and enriching environment that supports children's holistic development and well-being by addressing the identified socio-demographic disparities and leveraging the potential of school-based arts programs. (Mak, H.W., & Fancourt, D. (2021).

III. Education, income, and health significantly affected participation in socio-cultural activities and employment prospects. The role of acquired status

factors such as education, employment status, and income are effective in shaping socio-cultural participation, emphasizing the importance of these factors for policymakers. The need for more effective and tailored integration policies, highlighting the significance of socio-cultural participation in the integration process is also fundamental for promoting immigrants' participation in socio-cultural activities. This could have a positive impact on their overall well-being and integration, emphasizing the importance of considering various unobserved factors in policy design and implementation. (Giovanis, E., & Akdede, S. H. (2021).

IV. Research highlights the varying perspectives on social and political participation, noting their differing emphasis on dimensions such as electoral engagement, civic participation, and class struggle. It underscores the negative impact of social inequalities on participation, particularly regarding income, education, and ethnicity and observes how different theoretical frameworks mediate this relationship.

V. A modest yet notable correlation between sports and cultural participation, indicating their complementary and competitive relationship was addressed, and leisure time, gender, education, nationality, and subjective well-being emerged as significant predictors for engagement in both domains. Additionally, distinctions were observed in the impact of age and income on participation. (Hallmann, K., Artime, C. M., Breuer, C., Dallmeyer, S., & Metz, M. (2017)

VI. Despite the existing disparities between women with different educational levels, the research highlights the transformative potential of non-formal education activities in bridging these gaps and emphasizes the critical role of adult education in promoting the social inclusion and well-being of women with low educational backgrounds. (Iñiguez-Berrozpe, T., Elboj-Saso, C., Flecha, A., & Marcaletti, F. (2020).

VII. Young people need to be equipped with not just technical skills but also critical analytical abilities to fully leverage the benefits of the Internet and social media. Effective socio-cultural education and media literacy can support youth in becoming active citizens and contribute to reducing the participation gap. Interventions aimed at cultural engagement, political commitment, or social inclusion that incorporate the acquisition of digital or democratic skills are more effective and community accepted. (Theben, A., Aranda, D., Lupiáñez Villanueva, F., & Porcu, F. (2021).

VIII. Future studies should focus on specific disability groups, explore the intersectionality of disability with other social identities, and examine the effectiveness of interventions and strategies to address barriers and enhance cultural participation. (Leahy, A., & Ferri, D. (2022)

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# SYNTHESIS OF REVIEWS
# CATEGORY V:
# CULTURAL DIVERSITY AND PARTICIPATION

## 1. *Cultural diversity and participation*

Literature discusses cultural diversity along several strands under the theoretical assumption that cultural participation and civic participation are interconnected. Another possible theoretical assumption is that cultural participation contributes to the development of civic skills and attitudes. This assumption suggests that engaging in cultural activities can enhance individuals' knowledge, critical thinking, empathy, and sense of social responsibility, which in turn can lead to increased civic engagement. Furthermore, it is assumed that cultural participation and civic participation are influenced by socio-demographic factors. For example, factors such as age, education, income, and social class can shape individuals' access to cultural and civic opportunities, as well as their motivations and barriers to participation. (Campagna, D., Caperna, G. & Montalto, V. (2020).

Considering a subjective perspective, the case of women's empowerment is taken in terms of the achievement of basic capabilities, of legal rights, and of participation in key social, economic, and political domains. It is a multi- dimensional process of civil, political, social, economic, and cultural participation and rights. For groups that have been marginalised or unequal, empowerment comes about through legal reform and public policy changes, whether because of social movement mobilisations or state-sponsored initiatives, along with longer-term advances and social changes through socio-economic development. (Moghadam, V. M., & Senftova, L. (2005). Furthermore, cultural participation among immigrant communities (e.g. Turkish and Moroccan in Netherlands) is considered as not solely influenced by traditional socioeconomic factors, such as education and income, but also by social identification and integration. (Kraaykamp, G., Notten, N., & Bekhuis, H. (2015).

Social communication is considered as challenging when analysing autism spectrum disorder (ASD), a pervasive developmental disorder, that is characterized by problems in social communication, restricted interests and repetitive behaviours, and, eventually, a lifelong disability. (Dillenburger, K., McKerr, L., Jordan, J. A., Devine, P., & Keenan, M. (2015).

Departing from the traditional class approach to studying the arts participation of elites, some literature analyses racial identity. How middle-class blacks articulate racial unity through the patronage of black visual art points to the ways that middle-class blacks define their racial belonging through the consumption of 'black' culture. (Banks, P. A. (2010).

The relationship between religiosity secular participation, and cultural socialization is addressed in the literature for the sake of investigating the role of cultural socialization in shaping religiosity later in life. (McAndrew, S., & Richards, L. (2020).

Research has suggested a noticeable social divide between international and domestic students, with generally low levels of intergroup interactions and particularly of

friendships. Many universities around the world, such as those in Australia, have experienced a remarkable increase in ethnic and cultural diversity from rapid increases in international student enrolments. In this sense, intercultural contact quality, not contact quantity, is accounted for variation in intergroup attitudes related to participation. (Tawagi, A. L., & Mak, A. S. (2015).

2. *Research variables*

| | | | |
|---|---|---|---|
| McAndrew, S., & Richards, L. (2020). | 1. Religious Practice<br>2. Religious Affiliation<br>3. Religious Belief<br>4. Cohort (1933-1942 birth cohort)<br>5. Socio-Cultural Engagement | | |
| Campagna, D., Caperna, G. & Montalto, V. (2020). | *Participation in cultural life*<br><br>attending music concerts,<br>visiting museums<br>participating in artistic events. | *Participation in civic life*<br><br>volunteering,<br>donating,<br>interpersonal trust | *Control variables*<br><br>education,<br>income,<br>age,<br>gender |
| Kraaykamp, G., Notten, N., & Bekhuis, H. (2015). | Educational background<br>National identification<br>Social integration<br>Cultural participation | | |
| Dillenburger, K., McKerr, L., Jordan, J. A., Devine, P., & Keenan, M. (2015). | Visibility and access to social interaction<br>Consideration of needs,<br>Rights and resources. | | |
| Tawagi, A. L., & Mak, A. S. (2015). | Demographics.<br>Cultural inclusiveness<br>Quantity of contact.<br>Quality of contact<br>Intercultural attitudes<br>Intercultural friendship. | | |
| Moghadam, V. M., & Senftova, L. (2005). | Socio-demographic indicators:<br>Bodily integrity and health<br>Literacy and educational attainment<br>Economic participation and rights<br>Political participation and rights<br>Cultural participation and rights | | |
| Banks, P. A. (2010). | Types of art participation<br>Subjective meanings in art participation | | |

3. *Research results*

Research suggests that cultural socialization has a significant effect on adult religiosity. The nature of this socialization varies: one channel is through the child's own active participation in cultural activities, and another is via parental encouragement. The four strands of research developed as follows:

1. Gender and Education: Women are more likely to be actively religious, and individuals with some or higher-level qualifications are more likely to be actively religious than nominally religious.

2. Professional or Managerial Status: People with professional or managerial occupational status are more likely to be nonreligious than nominally religious.

3. Cultural Participation: Active participation in cultural activities during youth did not show a significant association with being actively religious in adulthood. However, it was positively associated with being nonreligious in adulthood.

4. Parental Encouragement: Respondents who received more parental encouragement for everyday cultural activities were more likely to be actively religious in adulthood. On the contrary, those who received less parental encouragement were more likely to be nonreligious.

(McAndrew, S., & Richards, L. (2020).

Cultural participation contributes to the development of civic skills and attitudes. Engaging in cultural activities can enhance individuals' knowledge, critical thinking, empathy, and sense of social responsibility, which in turn can lead to increased civic engagement. Research confirms a strong correlation between participation in arts and cultural activities and participation in civic activities. This suggests that individuals who are actively involved in cultural pursuits, such as attending music concerts, visiting museums, or participating in artistic events, are also more likely to engage in civic activities, such as volunteering, donating, or demonstrating interpersonal trust. (Campagna, D., Caperna, G. & Montalto, V. (2020).

In the case of conducted research related to migrants from Turkyie and Morocco, data pointed out that strong identification with Dutch society actually moderates the relationship between an immigrants' educational attainment and their cultural participation: that is, highly educated people of Turkish and Moroccan descent, who strongly identify with the Netherlands, participated more in highbrow culture than their highly educated counterparts who identified less with the Netherlands. (Kraaykamp, G., Notten, N., & Bekhuis, H. (2015)

Cultural inclusiveness was meaningfully related with increased quantity and quality of intercultural contact and more intercultural friendships. Perceptions about the educational environment (which includes the teachers, students, and the university as a whole) being

accepting and respectful of diversity are important to both international and domestic students' outgroup attitudes. (Tawagi, A. L., & Mak, A. S. (2015)

In terms of artistic expression by black minorities, historically, racial marginalization has restricted market opportunities for black artists. Racial segregation left black artists outside of many galleries and museums. It is therefore common for the interviewed middle-class blacks to describe black arts participation as a way for them to support black artists. (Banks, P. A. (2010).

Women participation, both social, economic, and cultural, imply a set of indicators that range from literacy and educational attainment to political participation and rights, whilst regarding bodily integrity and health. Whether at the local or national level, for women to attain empowerment and to be acknowledged as cultural agents, these are key indicators that require further research. (Moghadam, V. M., & Senftova, L. (2005).

Addressing mental health issues, results showed that the public was accepting and comfortable with inclusively living together, working with, and educating individuals with autism. In general, positive, and inclusive attitudes and a commitment to a more inclusive society were expressed regarding the participation of children and adults with autism in community and social life. Positive attitudes were expressed towards parents who have children with autism. The idea that autism is necessarily a lifelong disability was not supported in the public view. (Dillenburger, K., McKerr, L., Jordan, J. A., Devine, P., & Keenan, M. (2015).

## 4. *Conclusions*

I. Cultural participation and parental socialization are identified as relevant mechanisms. There is a shift away from frequent religious attendance, that is attributed to various factors such as increased opportunities for secular cultural engagement, changes in cultural socialization based on parents' preferences, and broader societal changes that diminish the cultural status of religion. Literature points out that there is a possibility that social class may account for significant variations in how religion is prioritized or deprioritized, both by parents and youths. The existing nuanced perspective on the decline in religiosity, highlights the importance of cultural socialization, parental preferences, and broader societal changes. (McAndrew, S., & Richards, L. (2020).

II. Cultural participation contributes to the development of civic skills and attitudes, enhancing individuals' knowledge, critical thinking, empathy, and sense of social responsibility, since there is a positive relationship between

cultural participation and civic participation. (Campagna, D., Caperna, G. & Montalto, V. (2020).

III. Literature addresses the gap concerning ethnic disparities in highbrow cultural interests among immigrant populations. The moderating effect of social identification on the relationship between educational attainment and cultural engagement, posits that highly educated immigrants with a strong connection to the host society were more likely to participate in cultural activities. In the presented research findings demonstrates the role of social networks, particularly those comprising a higher number of Dutch and well-educated friends, in fostering cultural participation among Turkish and Moroccan immigrant communities. (Kraaykamp, G., Notten, N., & Bekhuis, H. (2015).

IV. Intergroup contact theory relates to the broader multicultural climate that encourages or inhibits social inclusion. Moreover, it highlights the importance of perceived cultural inclusiveness and intergroup contact quality (beyond contact quantity and intercultural friendships) in understanding variation in outgroup attitudes. (Tawagi, A. L., & Mak, A. S. (2015).

V. The emphasis on cultural participation as establishing and maintaining the class boundaries of elites is insufficient to fully understand the role of arts participation in creating and solidifying the group boundaries of elites. In the case of the black middle class, researchers should investigate how middle-class blacks articulate racial unity through other forms of black arts participation. (Banks, P. A. (2010).

VI. Research reiterated the persistent problem of data deficiencies and limitations, which limit the researcher's ability to capture household dynamics, fully understand societal patterns and trends, and make accurate comparisons over time and space. There are no indicators on violence against women readily available. The indicators that have been identified to measure women's cultural participation and rights are largely unavailable from international data sets. (Moghadam, V. M., & Senftova, L. (2005)

VII. In terms of visibility, access to social interaction, needs, rights and resources, research expressed broadly inclusive attitudes and general acceptance of individuals with autism, and acknowledged the right to participate in the social, educational and employment life of the community. Building on these relatively positive public attitudes will require accurately targeted, evidence based support from both statutory and voluntary agencies to ensure that individuals with autism can play an active role in a truly inclusive society.

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